

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 348 & 349 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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WHOLE NO. '02.

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The terms of exchange with HARPER'S WEEKLY for the ensuing year, are the insertion of the above Prospectus. Editors desiring to exchange, will please to forward their papers, containing the Prospectus, marked, directed "HARPER'S WEEKLY," HARPER & BROTHERS.

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PERSONAL AND SPECIAL NOTICES.

Dodworth's Academy.
 S. B. Brittan will lecture at Dodworth's Academy next Sunday, morning and evening.
Mr. Harris' Meetings.
 Rev. T. L. Harris lectures every Sunday, morning and evening, at the University Chapel, corner of University Place and Waverly Place, opposite Washington Square.
Lectures in Williamsburgh.
 William Fishbough will lecture in the Hall of Bank Building, corner of Fourth and South Third-streets, Williamsburgh, next Sunday, and for several Sundays following, morning and evening, at the usual hours for Church service, indicated by the ringing of the bell.

Miss Hatch's Meetings.
 Mrs. Cora L. V. Hatch will speak in the Brooklyn Institute, corner of Concord and Washington streets, every Sunday afternoon, at three o'clock; and in Stuyvesant Institute, 659 Broadway, New York, every Wednesday and Friday evening, at half-past seven o'clock.
Miss Hardinge in Brooklyn.
 Miss Emma Hardinge will lecture at Clinton Hall, corner of Clinton and Atlantic-streets, Brooklyn, next Sunday at 3 o'clock P. M.
Tour of Dr. Orton.
 Dr. J. R. Orton, one of the associate Editors of this paper, contemplates, very shortly, to take a tour north, and perhaps west, should the field seem inviting, to lecture, and look after the interests of this journal. The friends who may wish him to visit them, may address him for the next few days at this office.

Spiritual Healing, 1088 Broadway.
 All curable diseases treated without medicines, by the "laying on of hands." Our success in the past gives us hope in the future.
 R. P. WILSON. P. A. FERGUSON.
Mr. Hussey.
 This Healing Medium, whose success in relieving the sick has been demonstrated during his residence in the city to numerous individuals, we are glad to learn, after a short illness himself, is again in health, and able to attend to his patients.

Mrs. Caroline E. Dorman has returned to this city, and may be seen at 34 East Twelfth-street, corner of University Place. As I know from observation that she is one of the best clairvoyants, I feel it my duty to bear my testimony here for the benefit of those who need such service. I do it of my own accord, and without her knowledge. Those who wish to see a clairvoyant may rely upon full satisfaction.
 O. H. WELLINGTON.

J. Vickers.
 Your esteemed favor is received. Money may be sent at our risk, inclosed in a letter and registered in your Post-office, which will cost five cents instead of three cents. We have mailed specimen numbers of the paper to the address of the friends you mention, and some to yourself.

DRIED APPLES.—We were most agreeably surprised a few days since on coming to our desk, to find a bag of dried apples sitting in our chair, which we were informed was a present from our esteemed friend, Mrs. Wells. The apples are the best we have ever seen. The fruit seemed to have been grafted, and each quarter specially selected. We assure our friend of our high appreciation of this token of sympathy for our feeble efforts, and mail to her some refreshing thoughts in book form. May apples never cease to grow while they may be used in giving such tokens of the respectful remembrance in which we are held!

Note from Dr. Wellington.

Mr. Editor—A very severe sickness of my wife compels me now to say unreservedly that I will dispose of my interest in my present business on the first opportunity. It is an uncommonly good chance for any Spiritualist who desires to come to this city, and is willing to keep such a house as I have kept.
 O. H. WELLINGTON,
 34 East Twelfth-street, corner University Place.

The Rev. E. H. CHAPIN is delivering on each succeeding Sunday evening, a course of lectures, entitled "THE CHRISTIAN COMMONWEALTH." Last Sunday evening every seat and standing place was occupied. The subject was "Christian Nobility." Next Sunday evening's discourse will be entitled "Intellectual Ministry."

INDIAN AID MOVEMENT.—The President of the Association presented the subject to the Congregation in Rev. Dr. Sawyer's church, Orchard-street, last Sunday afternoon.

Mr. T. C. BENNING will lecture in Rondout, N. Y., next Sunday morning, afternoon and evening.

Mr. and Mrs. COAN are for the present residing in Exeter, Maine, where all letters for them should be addressed. We regret to learn that Mr. Coan is still suffering from the disease which he contracted in the West three months since.

THERE is to be a meeting of the Friends of Progress in Richmond, Ind., on Saturday, February 27, to be continued as long as may be deemed expedient. Warren Chase, J. W. H. Tooley, Wm. Denton, and other well-known public speakers are to be present.

DIED.

At Constantia, Oswego county, on the 20th January, GIBSON BENNETT, in the 108th year of his life—a revolutionary soldier. He left thirteen children to mourn his loss.

By the last advices from Europe we learn that business is generally improving. In England Consols had advanced from 4 to 4½ per cent. Cotton has gone up one quarter of a penny per pound, with increased sales. The bullion in the Bank of England had increased £1,080,000. The Bank of Prussia had further reduced its rate of interest—from 6 to 5 per cent. In Manchester and other manufacturing districts, a continued improvement is noticed in the operations of the various mills and workshops.

The results of the late attempt to assassinate the Emperor Louis Napoleon, have, on investigation, proved to be more disastrous than were at first suspected. Six persons have died, and one hundred and fifty more or less seriously wounded. The projectiles used were of a formidable kind, and at least twenty of them intended to have been used. Several of the conspirators have been arrested, among them an Italian named Pierri, and Count Orsini, who are supposed to have been the leaders. The police of Birmingham, England, have discovered that the conspirators laid their plans in that city. Twenty-two suspected persons were lately arrested in the gardens of the Tuilleries. Each of them had a loaded and primed revolver in his pocket. Radis, the youngest of the conspirators had turned Emperor's evidence and revealed all.

The elements of revolution are at work in other parts of Europe. News had reached Paris that two hundred adherents of Mazzini had landed at Anconi in Italy, and attempted to stir the Austrian garrison, but were repulsed with great loss, several being killed, and most of the rest made prisoners.

From Russia we learn that the nobility of Moscow and Kharkov had signified their willingness to acquiesce with the emperor's intention to emancipate the serfs of his empire. These examples will undoubtedly serve to favorably influence the minds of the nobility of the interior, who had hitherto been generally opposed to the emperor's just intentions.

The news from India is unimportant, except as it shows the continued defeat of the insurgents.

A Baronetcy has been conferred upon the son of Gen. Havelock, and his widow has been officially declared to be entitled to all the honors and emoluments she would have enjoyed, had her husband survived.

Among the persons of note recently deceased in England, may be mentioned the Duke of Devonshire, who died of paralysis, and Lady Boothby, formerly well known as Mrs. Nesbitt, one of the best comic actresses of her day.

Domestic and Foreign Items.

CONGRESS.—At the time of making up our page of items, an exciting contest is going on in our National Legislature, on the question of admitting Kansas as a State, on the basis of the Lecompton Constitution, which President Buchanan has communicated to Congress with a recommendation that it should be adopted as an expression of the will of the people of Kansas. The generally conceded fact that it is not the expression of the will of a majority of the actual inhabitants of Kansas, affords the necessary *animus* of vigorous opposition, and it is as yet a matter of doubt which party are in the majority.

CALICO DRESS BALLS.—As they are called, are coming into vogue in this city. One took place at the Academy of Music on Thursday evening of last week, at which it was estimated that there were not less than ten thousand persons present; the constant comers and goers being all counted. The proceeds of the sale of tickets, after defraying expenses, were appropriated to charitable purposes. It is spoken of as a splendid affair, with which all were much pleased.

At a meeting of the creditors of Messrs. Lawrence, Stone & Co., held at Boston, on October 3, in the Insolvency Court, claims were presented and allowed against the firm for nearly \$1,100,000. Another meeting of the creditors will be held on the 3d of March next.

GRASSHOPPERS were jumping about the fields of Litchfield, Conn., last week.

GEN. WALKER INDICTED.—The Grand Jury of New Orleans, on Feb. 2, found true bills of indictment against Gen. Wm. Walker, Col. Frank Anderson, and others, for violation of the Neutrality laws. They were held to appear on the fourth Monday in April for trial.

A party of Norwegian Mormons passed through Cleveland, O., a few days since, en route for Salt Lake City. They had the appearance of being very poor.

LOLA MONTEZ AT HOPE CHAPEL.—Madame Lola Montez delivered her lecture on Beautiful Women at Hope Chapel, on Wednesday evening of last week, to a densely crowded audience. Her lecture was received with enthusiastic applause.

The Legislatures of several of the Northern States have voted to instruct their representatives in Congress to vote against the admission of Kansas on the basis of the Lecompton Constitution.

A panther was killed in St. Lawrence county last week. It measured seven feet from the end of the nose to the tip of the tail, and was two feet six inches in height.

AN Anti-Slavery Convention was held at Bradford, Vt., on the 26th ult. Parker Pillsbury, C. L. Raymond, and others of like stripe, were the speakers. The customary recommendations for an immediate dissolving of the Union were adopted.

GEN. SANTA ANNA, who is at New Granada, has written a high-sounding and self-laudatory letter, repelling with over-boiling indignation, the imputation of Gen. Pillow that Gen. Scott had bribed him with money to succumb to the United States army under Gen. Scott, in the late Mexican war.

The people of Ossawatimie, Kansas, have taken the preliminary steps for constructing a railroad from that place to the village of Wyandot.

The Theological Seminary at Danville, Ky., was recently presented with the handsome sum of \$5,000, by David Hunt, Esq. of Mississippi.

It is said that there were to be a larger number of marriages in England on the bridal day of the Princess Royal, than were ever known to be celebrated in one day.

FROM MONTEVIDEO.—Advices from Montevideo to the 18th of November, state that remarkable events have taken place there. The President dissolved the Congress by force, and banished without trial twenty persons belonging to the opposition. The House of Representatives was invaded by a force of 200 men and two pieces of artillery, and the members were ordered to close their session. The cause of these disturbances was the treaty of commerce and limits with Brazil, which the Government desired should be approved.

The Ashtabula Infirmary, at Kingsville, O., was burned on the night of the 2d inst., and it is reported that four persons perished in the flames.

Mr. W. H. Russell, the famous Crimean correspondent, has engaged with Messrs. Routledge to write for them a novel of modern life.

DIVORCES IN PENNSYLVANIA.—The Harrisburg Legislative correspondent of the Philadelphia Press remarks: "The marital state of the Commonwealth must be in a deplorable condition, if we are to judge from the number of applications for divorce before the Legislature. Upward of twenty have been read up to this time, January 29—from Philadelphia, Fayette, Union, Perry, etc.—and the cry is still they come."

We learn that the Hutchinsons are making preparations for a musical tour through this State next month.

The health of Senator Sumner has so much improved that he will be in Washington in time to vote on the Army bill.

THE CHINESE POTATO. (*Dioscorea Batatas*).—Mr. M. D. Darnall, of Bainbridge, Ind., writes to the New York Tribune, that in the spring of 1856 he had five small tubers or seed-bulbs of this plant. By planting these he has increased the quantity of his seed, until now he has enough to plant 100,000 hills; and could these be multiplied at the same rate for another season, they would produce seed for 14,000,000 plants, more than enough to furnish every family in the United States with a *dioscorea batatas*. This root promises to be hereafter of great value, as an esculent, to the people of the United States.

The Post Office and adjoining store, at Summit Hill, Manch Chunk, Pa., were destroyed by fire on the 3d inst., and all the letters were burned.

The Philadelphia Banks resumed specie payment on the 3d inst.

The North Pacific whaling fleet of the past year has comprised 150 vessels. Allowing 800 barrels of oil in each vessel, the usual average, and we have 120,000 barrels. The whole number of vessels engaged in the whaling business is estimated at 654.

The Nebaska House of Delegates have expelled Mr. Robertson of the Omaha Nebraska, from the sittings of that body, for calling one of the members a "small potato."

The Toledo papers learn that the fine steamers running in the railroad lines from Buffalo to Toledo and Detroit, are no longer to be used. They have sunk a large amount of money for the railroads owning them, and it is thought best to act on the principle that "the first loss is best." Six fine steamers, costing, in the aggregate, a million and a half of dollars, will thus be put aside, with scarcely a chance of being again brought into requisition.

The Baltimore banks, as well as those of Philadelphia, have resumed specie payment.

At Middleton, Ct notice was given that contributions would be received gladly from the farmers of the surrounding country, for the poor, and the *Scintilla* says that, on Tuesday, long trains of ox teams were seen wending along Main street, from either end, toward the place of meeting, and soon after 11 o'clock, there was in the street a long and noble array of one hundred and twenty-eight yoke of oxen, and three horse teams, loaded with wood and provisions. Then follows a list of sixty persons, who brought seventy loads of wood, drawn by one hundred and twenty-eight yoke of cattle, and three horses, beside a big lot of produce and provisions, and contributions in cash amounting to \$20 50.

PEDESTRIANISM EXTRAORDINARY.—We learn that several gentlemen, wishing to satisfy their own curiosity as to whether the feat of walking 100 hours upon a plank, without rest or sleep, can actually be performed, have offered a purse of \$200 to the man that walks the longest time, and that four young men—an American, an Englishman, a Frenchman, and an Irishman—have already entered their names to contend for the wager.—*Boston Herald*.

An Antwerp paper mentions that Queen Victoria, who has of late devoted much time and displayed great talent in the art of photography, has lately sent to the Empress Eugenie, as a New Year's present, a charming album, full of photographs taken by herself. In the leaves of this very unique work are to be found portraits of the royal children, in the costumes of various Shaksperian characters, the portrait of Prince Albert, together with views of Windsor Castle, Balmoral and Osborne House.

We learn from the Warsaw Bulletin that Gen. H. Stephens of that place, commandant of the 4th Brigade of Illinois militia, comprising the counties of Hancock and McDonough, and who took a active part in the Mormon war in this State a few years ago, has tendered himself and force to the President to fight the Mormons in Utah, and holds himself ready to arm and equip for the service at the earliest notification from headquarters.

A girl by the name of Rose Elizabeth Marks, who lived with one Charles Gross, as his mistress, at 237 William-street, finding that Gross was resolved upon departing for New Orleans, and refused to take her with him, became desperate and purchasing some arsenic, mixed it in water, and gave it to Gross to drink, draining herself, the residue of the potion which Gross left in the vessel. They both died of the poison.

THE KIDNAPING CASE.—Mayor Tieman sent yesterday to the Mayor of Richmond, Va., an affidavit of George B. Trimble, Esq., with regard to George Anderson, the colored man who was recently sold in Richmond by a man named Mason Thomas, claiming him as his slave. The affidavit confirms the affidavit of Mr. Peterson, principal of the colored grammar-school, at No. 135 Mulberry street, published in Wednesday's Times, stating that in 1840, a colored boy named George Anderson, was entered as a pupil at that school. In a few days some affidavits of persons who can testify positively to the birth of Anderson in this city, and give a full account of his history up to the present time, will be forwarded to Mayor Mayo, of Richmond.

It is mentioned that Mr. Phipps, of Hawkins county, Tenn., realized this year an income of \$20,000 from the labor of fifty negroes, or \$400 to each negro. The cost of supporting the negroes is not over \$50 per year each, leaving a net income of \$350 to the owner from each.

RUMORED NEGRO INSURRECTION IN ARKANSAS.—A telegraph dispatch from Chicago, under date of February 5, says: "A rumor comes to us from Fayetteville, Arkansas, that a fearful insurrection had occurred near that place, said to have been incited by two white men. The negroes are said to have attacked two settlements, killing twenty-three persons, burning houses and killing cattle. The insurrection was finally subdued by the organization of a force of volunteers, who killed seven and captured eighteen of the insurrectionists. The truth of the rumor was doubted."

In the Louisiana Senate notice had been given of the introduction of a bill to import 5,000 negroes from the coast of Africa. Joint resolutions had also been introduced denouncing the acts of Com. Paulding and instructing Senators and requesting the Representatives in Congress to cause the views expressed to be carried into effect.

FATHER GAWTHER, who is in his 103d year, recently addressed the Sabbath Schools in Bangor, Me., for nearly an hour, in a clear and distinct voice.

A CATHEDRAL is now in the course of erection at Berlin (Prussia), which will cost 5,000,000 thalers, the steeple of which will be higher than the dome of St. Peter's at Rome.

GOLD MINE ON LONG ISLAND.—The Suffolk Times states that a gold mine was discovered a few days ago on the land of Mr. Robinson, about a mile and a half south of Manor Station. In the process of digging a wall, the earth had been penetrated to the depth of twenty-five feet, when the diggers came to a "streak of rich looking dirt," a portion of which they had barely time to secure, as the up-ushung water compelled them to retreat from the excavation. It is stated that the material was subjected to chemical tests, and found to contain pure gold.

BATTLE IN CONGRESS.—A very exciting contest, both intellectual and physical—both so-phist-ical and fist-ical—took place in the House of Representatives at Washington, on Friday last. While a proposition to refer the President's late message on Kansas affairs, to a committee, with instructions, was under discussion, Mr. Grow of Pa., happening to be on the side of the house where the Lecomptonites sat, entered an objection, as a point of order, to remarks that were being made by Mr. Quitman of Miss. when Mr. Keitt of S. C., of Sumner's memory, undertook to drive Mr. Grow to his own side of the house, or stop him from speaking. On Mr. Grow's insisting on his own rights as a freeman in a free country, Mr. Keitt collared him, and for his temerity got knocked down. Mr. Grow was then set upon by two or three of the "chivalry" when a general fight ensued, which was only arrested by the interposition of the Sergeant-at-arms with his mace. O Glorious America, blessed, as thou art, by such law-makers!

ANTHONY COUNTERFEIT.—A new counterfeit five on the Merchant's Bank of Lowell, Mass., made its first appearance in this city on Friday last. The bill is an exact imitation of the genuine, but very poorly executed, and the paper so bad that the poorest judges would refuse it. Some person communicated the matter to the police, and the persons who issued the counterfeit, becoming aware of the fact, were on their guard.

THE Santa Fe (New Mexico) Gazette describes an ear of corn, grown in that vicinity, seventeen inches in length; a so five stalks and, four "euckers," all of which sprouted from a single grain of the common sweet corn, and which together produced twenty-two ears, not one of the stalks failing to bear its quota. Upon one of these ears there are about nine hundred and fifty grains.

NO NEWS FROM EUROPE.—At the time of finishing up our columns of items, (Feb. 6,) the steamship *Arabia*, from Liverpool, had not arrived, though she was fully due.

To the Patrons of this Paper.

TERMS OF THE SPIRITUAL TELEGRAPH.
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SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 42.

NEW YORK, SATURDAY, FEBRUARY 13, 1858.

WHOLE NO. 302.

The Principles of Nature.

MOHAMMED AND MOHAMMEDANISM.

CONTINUED FROM TELEGRAPH OF NOV. 7.—P. 219.

From the age of twenty-five, the Arabian Legislator passed fifteen years in solitary obscurity, and during this time laid the foundation of his future grandeur, by preparing that religious system which raised his countrymen from the practice of the grossest idolatry and bestial licentiousness, to a condition of comparative enlightenment and purity. The temple at Mecca, one of the first of those splendid monuments which mankind in all ages has, with adoring fervor, dedicated to the Supreme Being, was sullied by Pagan rites. Ishmael and Abraham were there depicted, holding the arrows of fate, and three hundred idols surrounded the altar. The habits of the people were filthy in the extreme. An unrestricted polygamy had aided in debasing and degrading them, and they were fast receding to a state of savagism, when the reformer appeared to teach them veneration for a single Supreme Being, cleanliness, purity, justice, charity, hospitality, and those many virtues which have continued to characterize them until the present day.

Who of us is ready to deny the actuality of that beautiful vision, when Mohammed was thus apostrophized: "O Mohammed! thou art the Apostle of God, and I am Gabriel?" Who can say that he did not then receive the appointment from angel hands, to go forth to redeem and elevate his people?

Each chapter of the Koran begins with these solemn words: "In the name of the most merciful God." The Jews, for a similar purpose, make use of the form, "In the name of the Lord;" the Eastern Christians that of "The Father, Son and Holy Ghost." It is not a little singular that all these forms originated with the Persian Magi, who began their books with the following words: "*Benu Yezdau bukshai shgher dadar*," which signifies "In the name of the most merciful, just God."

The main features of the Koran may be summed up as follows: It taught that the sensual pleasures of Paradise, so frequently set before its readers, were to be received in a spiritual sense. Its most important doctrine was the unity of God. Its general design was to unite the professors of the three different religions followed in the populous country of Arabia, in the knowledge and worship of one God, under the sanction of certain laws. It taught that there can not be more than one true, orthodox religion; for although the particular laws or ceremonies are only temporary and subject to alteration, according to divine directions; yet the substance of it, being divine truth, is not liable to change, but continues immutably the same. It teaches that Moses and Jesus were the most distinguished prophets until the appearance of Mohammed, who is their seal, and no other is to be expected after him. It prescribes all necessary laws and admonitions, inculcates the divine virtues—the worship and reverence of the Supreme Being, and the most implicit resignation to his will. Its most excellent moral is found in the chapter *Al Araf*—"Show mercy, do good to all, dispute not with the ignorant." Mohammed, having begged of the Angel Gabriel

a more ample explanation of this passage, received the following: "Seek him who turns thee out; give unto him who takes from thee; pardon him who injures thee; for God will have you plant in your soul the work of his chief perfections.

It inculcates its own divine origin, just as our Bible claims to be communicated directly from God, and that it is eternal, unchangeable, and remains in the very essence of the Lord. It further teaches the existence of angels, and their purity; and he is reckoned an infidel who denies there are such beings, or asserts any distinction of sex among them;—that they have pure and subtle bodies; that they neither eat, nor drink, nor propagate their species. Also, that every man has two guardian angels.

As to the Scriptures, the Mohammedans are taught by the Koran that God, in divers ages of the world, gave revelations of his will to several prophets, the whole and every one of which it is absolutely necessary for a good Moslem to believe. The only sacred books which remain are the Pentateuch, the Psalms, the Gospel and the Koran, which were successively delivered to Moses, David, Jesus and Mohammed—the last being the seal of the prophets. The revelations are now closed. The Pentateuch, Psalms and Gospel, they say, have undergone so many alterations and corruptions; that although there may be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of the Jews and Christians. They believe in a general resurrection, and a future punishment. As to the soul, they hold that when it is separated from the body by the angel of death, who performs his office with ease and gentleness toward the good, and with violence toward the wicked, it enters into the state they call *al berzagh*, or the interval between death and the resurrection. This condition is equivalent to the Purgatory of the Romanists. Some believe that the resurrection is merely spiritual, and no more than a return of the soul to the place from whence it came. Their hell is divided into seven stories, one below another, designed for the reception of as many distinct classes of the damned. All true believers shall be saved as soon as they are purified of their sins by suffering.

It was clearly the intention of Mohammed, in his poetical description of Paradise, to convey a spiritual meaning. His opponents have seldom acknowledged his honesty of purpose, and the great good he accomplished for his followers; yet a Christian writer says, "his law is marvelously adapted to the corrupt nature of man, and in a more particular manner to the customs and opinions of the Eastern nations, and the vices to which they were particularly addicted; for the articles of faith which he professed are few in number and extremely simple, and the duties they required neither many nor difficult, nor such as were incompatible with the empire of the appetites and passions." Is not this a full acknowledgment of the wisdom of his revelations? The Arabs were plunged into vice, licentiousness and bestiality—the disgraceful dissensions, absurd dogmas, miserable superstitions, and debasing belief of the Christians who surrounded them, had filled the East with carnage and bloodshed, and it is not surprising such detestable enormities rendered the name of Christians odious even to the idolatrous people around them.

Another very Christian and orthodox writer thus expresses himself: "When, therefore, we consider the peculiar advantages of the Koran, we have no reason to be surprised at the admiration in which it is held. But if, descending to a more minute examination of it, when we consider its perpetual inconsistency and absurdity, we shall indeed have cause for astonishment at the weakness of humanity which could ever have received such a composition as the work of the Deity." Now, surely our very worthy Christian friend can not have read his own Holy Bible with an unprejudiced eye, else he could exclaim with as much truth, "What a commentary on the human mind that such a mass of contradictions and horrors should be received as the word of God."

The following laws in relation to women, will be perused with interest:

CHAP. IV., ENTITLED "WOMEN," REVEALED AT MECCA.

"In the name of the most merciful God, O men, fear ye the Lord, who hath created you out of one man, and out of him created his wife, and from these two has multiplied many men and women; and fear God by whom ye beseech one another, and respect women who have borne you; for God is watching over you.

"Deceit not the substance of the orphan, for that is a great sin. Men shall be promoted above women, because of those advantages wherein God hath caused the one to excel the other, and for that which they expend of their substance in maintaining their wives. The honest woman is obedient and careful in the absence of her husband, for God preserveth them by committing them to the care and protection of the man. If they shall be obedient unto you, seek not an occasion of quarrel against them; for God is great and merciful; and if you fear a breach between husband and wife, send a judge out of her family and a judge out of his family. If they shall desire a reconciliation, God will cause them to agree.

"Serve God, and associate all creatures in him, and show kindness to parents and relations, and orphans, and the poor, and your neighbor who is kind to you, and also to your neighbor who is a stranger, and to your familiar companion, to the traveler and the captive whom your right hand shall possess.

"If a woman fear ill usage or aversion from her husband, it shall be no crime in them if they argue the matter amicably between themselves, for a reconciliation is better than a separation.

"Men's souls are naturally inclined to covetousness, but if you be kind toward women, and fear to wrong them, God is well acquainted with what you do.

"O true believer! observe justice when ye bear witness before God, although it be against yourselves, or your parents or relatives, or whether the party be rich, or whether he be poor, for God is more worthy than them both. Therefore follow not your own wish in bearing testimony.

"O ye who have received the Scriptures! exceed not the just bounds in your religion, neither say of God any other than the truth. Verily, Christ Jesus the son of Mary is the apostle of God, and his word which he conveyed unto Mary, and a Spirit proceeding from him. Believe, therefore, in God and his apostles, and say not there are three Gods; forbear this; it will be better for you. God is but one God. Far be it from him that he should have a son. Unto him belongeth whatsoever is in heaven and on earth; and God is a sufficient protector. Christ doth not proudly disdain to be a servant unto God.

"Repentance is useless to those who, having grown old in crime, exclaim at the gates of the tomb, 'I repent!'

"O believers! it is not permitted to you to inherit the prosperity of your wives without their consent.

"The enjoyments of the world are unstable; the future life alone secures the true good to those who fear God. There no one will be deceived.

"God is the author of the good which you enjoy. The evil proceeds only from yourselves."

These extracts indicate the character of the writings of Mohammed. The more closely the doctrines of the Koran are studied, the more perfect will their adaptation to the needs of the idolatrous natives of Arabia appear.

Z. V. T. W.

PUBLICATION OF FOURIER'S WORKS.

A. BRISBANK is engaged in bringing out a translation of CHARLES FOURIER'S most important work, entitled "THEORY OF UNIVERSAL UNITY." We give below the first of a series of extracts, which we propose to lay before our readers. The thoughts of a great thinker are interesting to every inquiring and progressive mind; and an acquaintance with the leading ideas of the founder of Social Science will be welcome, we trust, to our friends.

THEORY OF UNIVERSAL UNITY BY CHARLES FOURIER.

I. GENERAL VIEWS:

Agricultural Association, which in all ages has been deemed impossible, would produce results of unbounded magnificence. The vigorous demonstrations, the mathematical calculations by which those results will be verified, will not, however, prevent minds habituated to the wretchedness and misery of our present civilization from being expelled by the prospect of so much good.

For example, to say that Association would speedily triple the products of agriculture and general industry, so that those of France, now (1822) estimated at a thousand millions, would be augmented to thrice that amount within the space of three years, would be to incur the charge of exaggeration and extravagance. It will, notwithstanding, be clearly proved in the course of the present treatise, that such an estimate, instead of being extravagant, is put altogether too low.

If, on the other hand, I were to promise a political prodigy as the result of Association, such as the fusion or extinction of all political parties, and a complete termination of their dissensions, I foresee that distrust of my views would increase, and that they would excite derision.

This miracle of social concord would result from the development of new social interests, and particularly from the amazement with which men would be filled on being convinced of the radical falseness of the present social order, and of the errors in which the world has so long been plunged—errors that have been fostered by speculative philosophy, which upholds the system of incoherent industry, with its wastefulness and poverty, to the neglect of all study of Association.

The philosophy which has thus deceived and misled the human race embraces the four speculative sciences—Metaphysics, Politics, Moralism* and Political Economy. These four sciences will disappear before the theory of Association, which they reject because it promises too much.

The errors and illusions of philosophy are at length remedied, and the theory of Association is discovered, in all its details. Its practical realization depends upon the application of a single principle, which I shall call "The Series of Industrial Groups, contrasted, rivalized and interlinked;" or, more briefly, "The Passional Series." In the course of this treatise it will be shown, that Association can not be carried out except by an adoption of this principle.

The series of contrasted groups is the method adopted by the Deity in the distribution of the animal and vegetable kingdoms, and throughout the whole realm of nature. The same method, according to the law of unity of system, ought likewise to be applicable to human relations. The problem was to discover the mode of application.

I do not, then, propose here a method entirely unknown; I simply adhere to that which God applies throughout the universe. And this, I think, should entitle my theory to confidence until tested by experience.

There is no idea more novel and surprising than that of associating three hundred families, unequal in position and fortune; it is a project which would be immediately met with the objection, that it would be impossible to associate even three families, much less three hundred. It is true that three families could not be associated; and I, who am conversant with the theory of Association in all its degrees, can affirm that in the lowest degree, more than thirty families are requisite; association may, however, be applied to from forty to three hundred; though in order to explain an operation so entirely new, so incomprehensible in our present system, it would be necessary first to refute the errors and prejudices upon which that system is based.

The possibility of associating two or three hundred families in agricultural and manufacturing industry, depends upon a system so entirely different from anything that now exists, that it will open to the reader a new Social World. He should, therefore, in this investigation, follow the guide with confidence, and bear con-

stantly in mind the immense advantage of association, namely, that of tripling the product of industry, and as a consequence the wealth of individuals and of nations. Such results are well worth the sacrifice of a few prejudices. Every sensible reader will be of this opinion, and will consent to follow the course which I shall constantly recommend, namely, to disregard the form and style of presentation, occupy himself only with the substance of the theory, and, fixing his attention on but a single point, to determine whether the process of Association is really discovered.

II. THE INCREASE OF EVILS IN CIVILIZATION:

The civilized world had never greater need of useful discoveries than now. It is afflicted with four scourges, all comparatively modern, which aggravate its hereditary evils. These are:

*Physical.** The new forms of pestilence and their varieties;

" Augmenting climatic derangement, resulting from the destruction of forests.

Political. The spread of the revolutionary spirit, which is with difficulty restrained;

" Increase of national debts and stock-jobbing.

To these four physical and political scourges, we must add another still worse than either; scientific pride or conceit, an evil more pernicious than all the rest, because it prevents the discovery of remedies; and even checks investigation, by encouraging the belief that the present social order, called civilization, which gives rise to all those evils, is the ultimate limit of social perfection.

There is a class of philosophers who are ever boasting of the progress of the human mind in the present age. If we are to credit their pretensions, we might believe that the science of society had been carried to its utmost extent, because certain refined theories in metaphysics and political economy have been promulgated.

In answer to these boasts of social progress, should it not suffice to refer to the four scourges of recent date, which I have just enumerated? To mention but one—the existence of national debts—where shall we find a remedy for it? Can the political sciences suggest one? They only tend to increase the evil. Hence those countries which have produced the greatest number of political economists, are most involved in debt; for example, England and France.

Now the debts of these nations, great as they are, might by the organization of Association, be extinguished in a few years. This, however, is only one of the advantages which would arise from Association, the establishment of which has been so long delayed by the prevalence of scientific prejudices. In the course of this treatise it will be seen that there were sixteen different methods of attaining to the combined or Associating Order. How grossly have the moderns been deceived in giving credit to those sophistical theorists, who to sustain the present ruinous system of isolated and incoherent industry, would persuade them that needed discoveries are impossible, and under this pretence, foreclose all inquiry in this direction.

Other sciences, Mathematics, Physics and Chemistry, are making real progress; but so far from being vain of their success, students in those departments admit that there yet remains much to be discovered. Political and moral theorists pursue a contrary course. The greater the increase of social evils, the louder their vaunts about the progress of civilization. The political experiments of modern times, however, demonstrate that nothing is to be hoped from their doctrines, and that efficient remedies for the new calamities are to be sought in some new science.

There are persons who set a price on the communication of their discoveries. I am, however, content to impose but a single condition on any reader, which is simply to tolerate a few preliminary explanations.

These are indispensable. All minds are more or less deluded by our political and economical theories; even thinking-men, who are opposed to the doctrines of speculative philosophy, are filled with prejudices as to the impossibility of any great social changes,

* The plague which was formerly of but one type, now assumes a four-fold nature.

1. The old Ottoman plague, or the plague of the Levant.
2. The yellow-fever, or new American plague.
3. The typhus, which may be considered a European plague.
4. The cholera morbus, or Indian plague, which is advancing westward, and will soon reach Turkey and Africa. [N.B. This was written in 1821, ten years before the cholera reached Europe.]

These four forms of plague prove, that if the Civilized Order is tending, as its apologists imagine, to perfection, its progress is like that of the crab, in physical as well as political relations. It is plain that it is moving backward from the goal, under the impression that it is advancing toward it.

and assent to the idea of the insufficiency of Providence, and the inability on the part of the Deity, to determine the organization of society.

If they had full faith in the universality of Providence, they would be convinced that all human wants must have been foreseen and provided for; and that especially the most urgent of them all could not have been overlooked; namely, the need of a Social Order, that shall regulate and determine our industrial and domestic relations.

I do not allude to political relations. It has been a great error of scientific men, that for thirty centuries they have been engrossed in political speculations, which tend only to excite commotions. They should have turned their attention to the question of domestic and industrial organization—to the art of associating isolated families, and thus realizing the immense economies—the enormous advantages—which such Association would produce.

It is well known that domestic and agricultural Association, if it were possible, would give rise to gigantic returns. The Creator could not have been ignorant of this. What, then, must have been his designs in regard to it? When he determined upon a system for our domestic and industrial relations, the alternative lay between the Association and the isolated method. Which of the two has he assigned to man? If he has decided in favor of the associative method, as may be presumed, we should have sought for the laws which he must have framed for it. If this problem had been at all investigated, the discovery of these laws would soon have been made.

For the five-and-twenty centuries during which the speculative sciences have existed, they have done nothing for the happiness of mankind. They have tended only to increase human perversity, to perpetuate indigence, and to reproduce the same evils under different forms. After all their fruitless attempts to ameliorate the social order, there remains to the authors of these sciences only the conviction of their utter incompetency. The problem of human happiness is one which they have been wholly unable to solve.

Meanwhile a universal restlessness attests that mankind has not attained to the destiny to which Nature would conduct it, and this restlessness would seem to presage some great event, which shall radically change its social condition. The nations of the earth, harassed by misfortunes, and so often deceived by political empirics, still hope for a better future, and resemble the invalid who looks for a miraculous cure. Nature whispers in the ear of the human race, that for it is reserved a happiness the means of attaining which are now unknown, and that some marvelous discovery will be made, which will suddenly dispel the darkness that now enshrouds the social world.

The theory of Association will fully justify this hope, by assuring to every one that amplitude of means which is the object of universal desire. The sciences will have done nothing for social happiness, until they have satisfied the primary want of man, that of wealth, and secured to the poorest individual a decent minimum, that is, a comfortable subsistence. If the theory of Association were to give us science alone, nothing but abstract speculation, instead of securing for us that wealth which is our first want, our unanimous desire, it would be but a new dishonor to human reason.

As for civilization, from which at last we are about to escape, so far from being the social destiny of man, it is only a transient stage—a state of temporary evil with which globes are afflicted during the first ages of their career; it is for the human race a disease of infancy, like teething; but it is a disease which has been prolonged in our globe at least twenty centuries beyond its natural term, owing to the neglect, on the part of the ancient philosophers, to study Association and Passional Attraction. In a word, the savage, patriarchal, barbaric and civilized societies are but so many stages leading to a higher Social Order, to Social Harmony, which is the industrial destiny of man. Out of this order the efforts of the wisest rulers can not alleviate in the least the miseries of nations.

It is in vain, then, Philosophers, that you have filled volumes with discussions as to the means of attaining social happiness, so long as you have not extirpated the root of all social evils, namely, incoherent industry, which is the very opposite of the economic designs of God.

You complain that Nature withholds from you a knowledge of her laws; but if you have been unable, up to the present time, to discover them, why do you hesitate to admit the insufficiency

* I say Moralism and not Morality, because there is nothing more laudable than the precepts which inculcate good morals; but Moralism, or the controversial spirit, the sophistical mania in morals, is as useless as the three other speculative sciences.

of your methods, and to invoke a new science, a new guide? Either Nature does not desire the happiness of man, or your methods are condemned by her, since they have been unable to wrest from her the secret of which you are in pursuit.

Do we find her frustrating the efforts of the natural philosophers as she does yours? No; because they study her laws, instead of dictating laws to her; while you only study the art of stifling the voice of Nature—stifling Attraction, which is her interpreter—and the synthesis of which leads in every sense to Association. What a contrast between your blunders and the achievements of the positive sciences! Every day, Philosophers, you add new errors to the errors of the past, whereas we see the physical sciences daily advancing in the path of truth, and shedding as much luster upon the present century as your baseless visions have cast opprobrium upon the eighteenth.

ASTRONOMY—NEW LAWS, ETC.

FLUSHING, December 31, 1857.

1. That the attractive and repelling forces of the planets decrease in proportion as the squares of their mean distance from the sun increases; and *vice versa*.

2. That these attractive and repelling forces, however, are governed, in quantity and intensity, in proportion to the sum of the squares of their rate of motion in their respective orbits, and the squares of their individual diameters.

3. That their capacities for absorbing, retaining and generating heat, increases in proportion to the sum of the squares of their respective diameters, and the sum of the squares of their decreased rates of motion in their orbits; and *vice versa*.

4. The apparent size of the sun, to an observer on the earth, is not a true criterion that it appears much smaller to one on the planet Mars; for, as our atmosphere is deceptive in this matter, we are without the means to ascertain the real truth; as for example, when the sun rises and sets, in certain states of the air, its apparent diameter is larger. And so with the moon.

5. A small change in the chemical elements of the constitutions and atmospheres of the planets, and the respiring organs of the beings upon them, in connection with our laws (Nos. 3 and 10), will set aside all difficulties in relation to their temperatures, and of their being inhabitable.

6. In certain states of our atmosphere, objects are magnified, and, consequently, appear nearer to the eye of an observer than they really are; and similar with light and sound. Magnitudes, then, in such cases, are not positively true, but only relatively so.

7. That electricity is an elementary principle or oneness, filling all space, and pervading all matter; and that its varied phenomena are produced by the various physically constituted material bodies upon which it acts; and these phenomena are varied in proportion to the reaction of those bodies upon this principle; and *vice versa*. The volumes and density of those bodies are true criterions of the quantity of electricity they contain in a state of rest; and the quantity and intensity of excited electricity will be found to be in proportion to the sum of the friction, or sum of the power applied, added to the sum of the squares of their respective diameters, or to the cube root of their volumes. (See Laws 9 and 10.)

8. Electricity, excited by gums and glass, varies in its phenomena, because those bodies are differently constituted. Therefore, the reaction of the one varies from that of the other, and two kinds of electricity are said to be produced, whereas the electric principle is a oneness, and identically the same; which is proven by the reactive power being suspended.

9. That the quantity of latent heat which material bodies at rest contain, is in proportion to the sum of their density, added to the sum of their volumes and conducting power; and inversely.

10. That the average quantity and intensity of sensible heat in each planet, excited by the sun and other chemical causes, is in proportion to the sum of their own individual volumes, added to the sums of the squares of the density, and volumes of their atmospheres. (See Laws 3 and 9.) N. B. The density of any planet will be found to be in proportion to the average amount of sensible heat it contains; and *vice versa*.

11. That electricity is a refined material element, subject to the laws of expansion, contraction, etc.; that the intensity and quantity of its power is in proportion to the sum of the squares of its increased volume; and *vice versa*. N. B. The power arising from its compression will be found to be in proportion to the sum of the squares of its decreased volume, from a state of rest. Thus, the electric machine and the galvanic battery enlarge its volume; but the Leyden jar and the electric battery

condense it. Water, heated to steam, increases its volume; but steam condensed to water, decreases its volume.

12. That sensible heat is not an elementary principle in nature, but an effect produced by one or more causes, operating upon certain objects or agents; and that when the causes cease to act, the effect ceases also.

13. That light, like electricity, is an elementary principle in nature, pervading all matter, being made manifest by various laws, or agents, acting in conjunction with this first principle. The sun, combustion, chemical combinations, decompositions and friction, are the material agents in this matter. The elementary principle of light, then, like electricity, lies dormant and invisible until made manifest by some agent, etc., acting in conjunction with itself.

Hence, when God said, "LET LIGHT BE," it was; that is to say, it was made manifest, and was brought into activity by the operation of certain laws which are still in being. And these laws or agents are negative to the principle.

Thus, we have positive and negative, or male and female laws and principles, which are regulated by affinities; and the light we see then is the result or the effect.

KEPLER'S LAW.

"That the squares of the periodic times of all the planets, are as the cubes of their mean distance from the sun, and *vice versa*."

REMARKS.

We have long disputed the theory that the nearer the planet is to the sun the hotter it is, being aware that all things in creation have a use, and that matter is matter, wherever it be, subject to the laws of matter throughout the whole material creation.

According to the old theory, the intensity and quantity of a planet's heat decreases in proportion to the squares of its distance from the sun, and *vice versa*. Taking the heat of the earth as a standard, no solid nor fluid matter could exist in the orbit of the planet Mercury, as the supposed intense heat would dissipate into its gaseous elements all the solid and fluid matter which the planet contained.

Lastly. Our laws Nos. 3 and 10, then, set forth the simplicity of the mechanism of the heavens, and the probability of the temperatures of the planets being even or similar to that of the earth, conforming, also, with the idea that they are inhabited.

These laws are no fictions, as they are based upon experience, philosophy and mathematics, and can be calculated and solved by others as well as by us; and their truth, if we are correct in our calculations, may be fully established, and rendered serviceable to science and mechanics. We therefore submit them to the philosopher and mathematician, for inspection and analysis.

JAMES QUARTERMAN.

INTERESTING TEST.

FOWLerville, Livingston Co., Mich., January 27, 1858.

MR. EDITOR—On the 15th inst, having seen J. B. Conklin's card in your valuable paper, I addressed a letter to "Captain David Frank, of the Spirit-world," he who died in Leicester, Worcester Co., Mass, and who, as I had been told in many States, and by many different mediums, is ever with me as my guardian, he also being my grandfather.

I gave no intimation that he was a blood relation to me, and addressed him as a friend, and inquired, among other things, for information in regard to my spiritual development, and asked for a fuller consciousness of spiritual influence upon my physical and mental organism. I inclosed said request in an envelope, directed as above, and inclosed the letter and envelope in another envelope, with fee, directed to Mr. Conklin. The following is a correct copy of the reply to my interrogation:

"JANUARY 21, 1858.

"The grandsire of the writer has also come to speak through us a few cheering words to his truth-loving and soul-seeking grandson.

"He is anxious to know what he shall do to progress. It is an important question, and one which, when asked candidly by an individual, is the best evidence that such an individual is progressing.

"No one can grasp in all truth. There are regular gradations, and in order to comprehend and incorporate them within, and make them a portion of the individual, it is necessary that they should be received only as the seeker is in a condition to recognize and fathom them. His grandsire, then, would have him ever feel that there are many improvements for him to make, and so long as he feels that he comes short of his duties, so long does his grandsire smile in approbation, and rejoice in the healthy progressive condition of his earthly charge.

"We would have him consider everything pertaining to worldly wealth or ambition as of secondary importance; and that as his relative associates and surroundings are uncongenial, it should inspire him to work on with greater perseverance, that the day may be hastened when they will be prepared to see and recognize the higher truths as he does."

I send you this, hoping good will result, as I am aware many earnest seekers after truth and the evidence of immortality, visit

circles a few times, and perhaps not experiencing any unusual sensation in their physical system, abandon the investigation. Not realizing that all manifestations are made in accordance with natural laws, and not complying with those laws, we despair of receiving such evidence as our souls yearn for, and charge other causes with the failure, when, in fact, the errors are in us.

I feel daily an upstirring of the internal man, in hearing of the progress of Divine truth, not only in this but in all countries. Let our prayers ascend daily, to every organism susceptible of direct spiritual influx may be brought in and form a cog in the great wheel of progression. We hope advocates of reform, and mediums of different phases, will visit this part of the vineyard. There is a goodly number at our capital, Lansing, that are anxious to investigate through a test medium; and we would solicit such, and also lecturers upon the philosophy and science of Spirit-existence out of the body, blending in harmonious action with Spirit in the body.

D. T. WOOD.

YOUNG MEN'S CHRISTIAN UNION.

The Annual Meeting of the Young Men's Christian Union of New York was held in their Reading-Room, Clinton Hall, January 13, 1858. Mr. O. Hutchinson, Vice-President, in the chair; William I. Martin, Secretary *pro tem*. The annual reports of the President and Treasurer were read and ordered on file.

The following officers were elected for the ensuing year:

President—Richard Warren. Vice-Presidents—Orrin Hutchinson, Dwight H. Olmstead, William H. Woodman. Corresponding Secretary—James Cushing, Jr. Recording Secretary—Francis Bonneau, Jr. Treasurer—Franklin Johnson. Directors—Salem T. Russell, D. B. Halstead, Edward Howe, Jr., Quinten McAdam, W. W. Badger, William I. Martin, G. W. Barnes, and Dexter A. Hawkins. Advisers—Peter Cooper, Caleb Barstow, George W. Platt, Charles Sullivan, Abraham J. Post, Augustus F. Dow, and Robert N. White.

On motion of William I. Martin,

Resolved: That the thanks of the Union be presented to RICHARD WARREN, Esq., for the able and satisfactory manner in which he has performed his duties for the past year.

We make the following extracts from the

PRESIDENT'S ANNUAL REPORT.

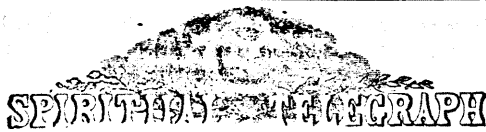
"One object of its formation was to bring together the individuals comprising the various churches in the city, so that they might become more acquainted with each other, and that each might learn something of the wants, or get a more perfect knowledge of the views others entertained; and from such acquaintance and such knowledge, it was supposed there could be found a basis on which to build an interesting as well as a useful institution.

"One means to be used by which to bring out individual views, was public meetings, in which some question was to be debated by such as wished to speak—or in which an essay should be read, and the subject of the essay should be discussed. This purpose has been carried out by the Directors, and there have been some most excellent essays read before the Union. Various have been the themes brought to discussion, for it is maintained that a true Christianity should unfold all things that may pertain to the welfare or to the advancement of man. Mere theology is not enough. A true religious faith is evidenced by works; therefore, if there be good in any work of man's head or man's hand, it should all be used by the Christian. It should be discussed and made practicable. So the details in the Union have not been confined to, nor have the essays been devoted to, theology.

"Our Union was formed also to inculcate brotherly love. Every one needs sympathy from others—we should feel that all men are brethren, and that no one lives who may not, in some way, do good to another. We assemble, then, as a band of brethren, holding various opinions on many subjects, each granting to every one that which he claims for himself, the right to think and to act for himself in these opinions, accountable only to the Father of all."

"I regret that thus far, with few exceptions, this Union, has not drawn out to its support even the clergy of our liberal pulpits. Very little sympathy has it had from them—very little counsel, and very little of their presence at its meetings. The Union does not ask them to take the lead here, but it would be pleasant to have them visit here, that they may, if nothing more, see a company of laymen, mostly young men, striving to advance a large and Liberal Christianity; that they may see a company of disciples, however unworthy, outside of the pulpit, who assemble as the children of our Father, as the brethren of Christ, to do something for the advancement of the kingdom of heaven on earth. We would that they should see our labors, and urge on those who listen to them on Sundays to join us, or in other ways to aid us. A Union like this which you have begun, should have from the Liberal societies in this city five times the number of members which it now has.

While the meetings for discussion have been well attended, and, for the past few months in particular, have been very interesting, yet it is a fact that there is not a general attendance even then of the members of the Union. There will be some evenings on which other engagements must prevent some from coming; but as we have stated meetings, every one should endeavor so to arrange his business that on that evening he could come here.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, FEBRUARY 13, 1858.

Mr. Partridge will be home at No. 26 West Fifteenth-street every Monday evening, to receive his friends, whether resident in this city, or are here from country.

THE LIFE THE TEST OF DOCTRINE.

Many enthusiastic disciples of the new faith have supposed, that Spiritualism was going to immediately reform the world by some direct and arbitrary, agency which would introduce new social relations and conditions among men, without the slow and steady growth that always marks the permanent improvement of the race. They vainly hoped that it was about to inaugurate a new order of things by some immediate and irresistible instrumentality; that the heavens were about to descend upon the earth, and that the millennial dawn had begun to shed its mild and lucid rays over the globe. Each reformer, in the first fervor of his new faith, expected that the spiritual unfolding was now about to affirm his especial scheme for the physical and social salvation and redemption of the race; that it was going to speedily introduce land reform, install woman in her rights, abolish slavery, demolish the old Church hierarchies, explode all the erring theologies of the past, to reform the finances of the country, to introduce commercial equity, to purge away all monopoly and spoliation, to effect the politics and industrial interests of the country, and generally to revolutionize the entire mundane economy of men and things. They have supposed that it was going to directly advance the arts and sciences, to overhaul all our philosophies, to discover lost and buried treasure, to correct history, to tell of murders and bring the offenders to justice, to disclose the secrets of alchemy, to invent labor-saving machines, to improve our churns and cooking-stoves, to dictate the fashions, to supervise the *ton*, etc., etc.

In this they have made the same mistake that Judaism of old did, when it looked for a carnal hierarchy to descend from heaven to the earth, overlooking the true mission of the coming of Christ. Like the Jew, they have lacked the spiritual to such an extent, that they have placed the all of life in the material things of this earth. They have thought the business of this world—the external conditions and relations of man here—too important a desideratum to see that it is controlled in true order, and comes through the *moral and spiritual* nature of man, and not by any immediate and direct putting forth of spiritual power in an external and carnal way. Communication of the higher spheres having been opened up and established with the sons of earth, they supposed that all the superior knowledge and enlarged experience of the inhabitants of those spheres, were about to be laid at our disposal, and turned directly into channels of carnal use and social regeneration.

But although the new unfolding will, no doubt, ultimately affect the social and physical conditions and relations of men here, yet there is a vast work for it first to perform, which lies behind these postreme and final results. The moral and spiritual nature of man must first be profoundly effected by the unfolding economies of the higher spheres, before he is fitted and prepared for a harmonic external life on earth. Moral and spiritual reform, in the Divine harmonic order, precedes physical and social reform. The mission of Spiritualism is therefore not first to the external and physical, but to the internal and spiritual. If it does not improve man in these latter respects, it is in vain we look for any social regeneration through its agency. To effect any enduring beneficent results in a social and physical aspect, it must first newly touch the heart, exalt and purify the affections, and brighten and correct the intellect; because social regeneration must flow from those planes, else every attempt at external reform will prove abortive. Paradise must first bloom in the heart; the Millennium must first dawn in the affections before it can appear in our external surroundings.

It may be well for us now to pause and inquire whether the new dispensation has thus far performed its mission. No matter what the populace may say it ought to do in a physical and

social regard. No matter if the learned and wise, so-called, denounce it because it does not advance commerce and finance, discover buried treasure, or show us how to burn water, or tell us of the alchemy that turns stones into gold. We know that its mission is first a moral and spiritual one, and primarily addresses itself to those planes in man. We are concerned to know whether it has thus far been instrumental in redeeming the affections from that moral and spiritual dearth which, under the influence of the old forms, has overspread the heart.

No one doubts but that every affection of Good and every thought of Truth, legitimately tends to morally and spiritually harmonize, exalt and refine the individual. The more good affections he has in his heart, and the more truth thence he has in his intellect, the more is the man morally and spiritually equilibrated and exalted—the more is he a Man. The mere intellectual perception of Truth is not enough. It must descend into the affections, and outwork itself in benevolent and humanic actions. But Truth, like all other divine instrumentalities, can be perverted to evil uses and ends. The highest Truth, when inverted, becomes the greatest falsehood; and the most perfect system of doctrines can be perverted to the most licentious and selfish ends. Hence, a man's capacity for evil keeps pace with his capacity for good. Truth, unperverted and in true order applied to life, ever tends to liberalize the intellect, universalize the affections, and exalt and dignify the man; while, on the other hand, if it is perverted to evil and unlawful uses, it tends inevitably to illiberalize the intellect, contract and debase the affections, and degrade and brutalize the man. On the one hand, it tends to subvert all sectarianism, dogmatism, personal proscription, exclusiveness, malice, backbiting, gossiping, and every anti-social and selfish sentiment and passion, while, on the other hand, it inevitably tends to the engendering of sectarianism, clique and cabal, malice and scandal, proscription and dogmatism, and every anti-social and selfish impulse.

Now the spiritual dispensation has brought upon man a new and abundant influx of truth. It has brightened the lines of his destiny, and shed floods of light upon his internal and external nature. It remains for him to make the proper use of this light. Its legitimate and orderly tendency is to exalt and harmonize him, first morally and spiritually, and then socially and physically; while its illegitimate and disorderly tendency is to correspondingly debase and deharmonize him. As a general rule, we have no doubt, that the effect of the new philosophy upon the lives and characters of the mass of those who sincerely profess it, has been to develop the good affections, exalt the intellect, and harmonize the individual. But there are, nevertheless, those in the ranks of professed Spiritualists, upon whom it seems to have had a contrary effect. It must be confessed that there are those who seem to be but little imbued with its true spirit, and who testify by their illiberal and anti-social and anti-Christian behavior, either habitually or at times, that they are not under the influence of the great truths of universal brotherhood, justice, honesty, purity and goodness which it inculcates. They proscribe the neighbor, conspire and machinate to defeat his usefulness, secretly malign and slander his character, and falsify and misinterpret his actions. The spirit of cabal and clique is strong in them; they retail gossip and scandal, calumniate character, breed dissension in the spiritual ranks, excite seditions, schisms and sects, and foment jealousies and strife among brethren. Such, no matter by what name they are called, whether Spiritualists or Harmonialists, are without the pale of true Spiritualism, and so far from being the friends of our cause, are its worst enemies.

These, however, are but exceptional cases, and serve to prove the rule. The mission of Spiritualism to them has thus far failed to dignify and exalt their inner manhood, and of course has failed to fit them, as yet, for the new era of external social harmony which must ultimately follow. The fault is not in the influx of the New Truth—not in the Divine instrumentality—but in the malfeasance of the recipient subject. It is often the case that the developments of this anti-social and malevolent spirit among Spiritualists, find their way into the public journals ostensibly devoted to the advocacy of our cause. Occasionally, articles reflecting upon personal character and animadverting upon the behavior and actions of individuals prominent in the movement, are given to the public, and thus greater currency afforded to groundless reports and scandals affecting private character; whereas if those reports were thoroughly investigated, nine out of every ten of them would be found to vanish into thin air. "*Honi soit qui mal y pense.*"

RECTUS.

INTERIOR EXPERIENCES.

I am a psychometrical medium, and can converse with my Spirit-friends at any time, or all the time, if I wish; and their voices sound as familiar as the voices of my earthly-friends. There are many things connected with this matter, however, that I do not understand. The most of the time when I fall asleep at night, my friends or spiritual guides accompany me, but where I can not tell. Sometimes I seem to travel very fast, and through very dangerous places, but I fear nothing, for there is always some friend to take care of me. But sometimes when I return from these tours, for a moment or two I seem to be in perfect darkness, and it frightens me till I get awake. Sometimes I pass through this darkness when I start to go on these tours. I call on my guardian friend to save me, and I soon find my self in a most beautiful place—beautiful beyond description. If I ask my friends where I am, they will tell me nothing; and when I wake and ask them where I have been, they give me no information. If you have any work that would give light on this subject, you would do me a great favor to let me know the price; also the price of your paper.

We have sent to our correspondent some copies of the TELEGRAPH, but we do not know any book which will instruct people in psychometry, so-called. If our correspondent will investigate Spiritualism, we think independent psychometry will vanish away. We think it very possible that Spirits may experiment on the mind of our correspondent when asleep, but whether the seeming to travel abroad, to encounter dangers, make observations, etc., is really so, or anything more than impressions on the mind by a Spirit, is not to us satisfactorily proved.

FRENCH SPIRITUALISTIC LITERATURE.

The facts and phenomena of modern Spiritualism seem to afford a not uncongenial subject of investigation to the French mind, characterized as it is by very highly developed powers of accurate observation and analysis. Reports are frequently reaching us through various private and public channels, of the continued accessions to the ranks of believers in spiritual manifestations, that are being made among the more intelligent minds in Paris and other portions of France; but from some cause we have not been so fortunate as we could wish in receiving, at our office, the French publications on this subject which our exchange list would indicate as our due.

Of the JOURNAL DE L'ÂME, published, since the summer of 1856, in Geneva, Switzerland, by Dr. Rössinger, and specifically devoted to this subject, we have only been able to obtain a few numbers by a private hand. It is a monthly publication, in duodecimo-form, and conducted with ability.

LE JOURNAL DU MAGNETISME, a veteran in the cause of mesmerism, published for many years in Paris, by Baron Du Potet, has, within the last two or three years, openly embraced Spiritualism, and frequently gives publicity to its facts. We have seen a few numbers of this journal, received through private channels, in which Spiritualism is strongly advocated; but though we have for a long time forwarded to the office of this publication the regular weekly issues of the TELEGRAPH, we have not yet received the first number in return. Perhaps it has been in some way intercepted or miscarried; and should these lines fall under the notice of Mons. Du Potet, we would thank him to make some inquiry into the matter.

We must, however, acknowledge our indebtedness to some Parisian friend (the editor, we presume) for forwarding us three copies of the first number of a new monthly journal, bearing the following title-page:

REVUE SPIRITE; Journal des études psychologiques, publié sous la direction de M. Allan Kardec. Paris Bureau Provisoire, Rue des Martyrs, 8. (SPIRIT REVIEW; Journal of Psychological Studies, published under the direction of Mr. Allan Kardec, &c.)

This is a monthly octavo of 36 pages, of which the first number was issued in January. It presents an altogether healthy appearance, whether we regard its typographical execution, the variety and interest of the spiritual subjects which it discusses, or the literary and philosophical ability displayed in its pages. The name of M. Kardec, its editor, will be recognized by some of our readers as that of the author of a remarkable book entitled *Le Livre des Esprits*, and of which we gave a review and translated extracts some months ago. Monsieur K.'s abilities as a thinker and writer are such as to do honor to the cause in which we are happy to find him thus zealously engaged. We may give some translations hereafter from the *Revue Spirite*, but for which, at present, we have not room.

We had the pleasure of conversing with an intelligent Parisian gentleman a few days ago, who assured us that Spiritualism is making silent progress among intelligent people in that city, and that several works of great power had recently been written under spiritual influence, but whose source of production had not yet been publicly announced. The open favor which the Emperor and Empress themselves have recently bestowed on

Spiritualism, particularly as illustrated in the manifestations through Mr. Hume, must of itself tend to commend it to the extensive notice of such of the French people as are susceptible to the examples of those in high life.

Le Spirituiste de la Nouvelle Orleans, we believe continues to be published, and to meet with its usual appreciation among the French population of New Orleans, and its patrons elsewhere; but from some cause we do not receive even this very regularly at our office.

NEW PUBLICATIONS.

THE SWEDENBORGIAN. Devoted to the Principles, Philosophy and Doctrines of the New Church. B. F. BARRETT, Editor. Bi-monthly; pp. 72. \$1 a year, payable in advance. Published by the American New Church Association, 47 Bible House.

This bi-monthly, of which our Swedenborgian friends have just issued the first number, absorbs into itself the *Revelator*, a monthly of much smaller size, that was edited by Rev. Mr. Beswick. It is of course, as its title implies, devoted mostly to the philosophy and religious teachings of the Swedish Seer, and contains matter that will be generally interesting to those whose sphere of thought assimilates with New Church theology, and which, at the same time, may be perused with profit by all serious and intelligent minds. We are gratified to see the liberal stand which Mr. Barrett assumes with reference to Spiritualism, and which is indicated by the following paragraph, which we copy from page 62 of the number before us:

"There are in our country about a dozen periodicals (weekly and monthly) devoted to the interests of modern 'Spiritualism,' having, it is estimated, an aggregate circulation of from thirty to forty thousand copies. Whatever opinion we may form as to the general character of the Spirits that communicate through modern 'mediums,' or as to the value of their communications, we can not help regarding 'Spiritualism' itself as a great providential fact of these New Times, and one big with significance, and pregnant with momentous consequences; and as such, it will receive, from time to time, such notice from us as its importance seems to demand. And if we should show ourselves more inclined to observe, and speak of the good than of the evil there is in it, our friends, we are sure, will forgive us, when they reflect that such, as we are told, is the disposition of the angels. We shall aim, however, to be both discriminating and just."

"A Discourse on the Immutability of Decree of God and the Free Agency of Man." By Mrs. Cora L. V. Hatch. Pp. 32. For sale at this office. Price 15 cents; postage 2 cents.

This discourse was delivered through Mrs. Hatch, in the City Hall, Newburyport, Mass., Sunday, November 22, 1857, and phonographically reported. The connection of Mrs. Hatch's name with it as its medium of Spirit-production, is perhaps a sufficient intimation to our readers, of its character and merits; but in addition to this, we may say that it is being ranked, by those who have read it, as among the best Spirit-productions yet given through that celebrated medium. The Free Agency of Man is maintained in this discourse, yet in a sense not incompatible with the Divine Sovereignty.

HOME ADVICE, with Whispers to Epicures. A receipt book by a lady, with notes for dyspeptics by a physician. New York: Harper & Brothers. Pp. 225.

This is a useful book, and one which should be studied by every housewife, and possessed as a book of reference by every family. It contains a great variety of receipts for culinary preparations, and other things indispensably useful in the family economy. In looking through its pages, we are impressed with the idea, that the education of the housewife should not be considered as complete without a general knowledge of the details of useful domestic science which are here presented. Though the work is anonymous, we learn that it was written by the wife of a well-known medical practitioner of this city, and that the appended "NOTES FOR DYSPYPTICS" were supplied by her husband—which "notes," by the way, are of themselves worth the price of the book. The book deserves, and will no doubt meet with, an extensive sale.

Our Leader.

Our leading editorial article this week, entitled "THE LIFE THE TEST OF DOCTRINE," was written by a well-known and esteemed Spiritualist, who, from a previously occupied position as an editor, has enjoyed every opportunity of observation which can qualify him to speak advisedly on the points which he here presents from a stand-point of independence of all cliques and parties. The article submits principles and ideas which deserve the serious consideration of all Spiritualists.

Spiritualism; its Phenomena and Significance.

This essay and discussion before the New York Christian Union, is just published, for which we solicit orders. It is larger than we anticipated, making 56 pages octavo. The work is not stereotyped, and only a limited number is struck off. We put them at a price hardly covering cost, to enable our friends to give them to their neighbors and brethren in the church. Price \$1.00 per dozen, or for single copies four postage stamps, or 12 cents, including postage.

NEW YORK CHRISTIAN UNION.

It is a gratifying circumstance that, with all the sharp sectarian distinctions that divide professing Christians in New York, and with all the barriers, sometimes insuperable, to fraternal interchange of thought and feeling, existing between the different religious parties, there is at least one society bearing the Christian name, in which the fullest toleration of theological differences is practiced, and the freest discussion is permitted and invited; and that society is the NEW YORK CHRISTIAN UNION. On alternate Tuesday evenings this body meets at Clinton Hall in Astor Place, for the purpose of hearing an essay on some specified subject, appointed to be read by some member or clergyman, after which there is a free discussion on the subject matter of the essay—in which discussion any clergyman of any denomination, whether a member of the society or not, is permitted and invited to participate. We present, this week, the following brief report of the proceedings of this body on Tuesday evening, Jan. 26:

By appointment Rev. Mr. Blanchard, of Brooklyn, read an essay on MORAL HEROISM. In the discussion which followed,

Dr. HALLOCK said: Strictly speaking, all acts truly heroic must have a moral basis; and hence all heroism may be considered, in the last analysis, as moral heroism; that is to say, it must originate in a conviction which has its root in the central love of the individual, that the thing to be done is, of all others, the thing to do. It is a quality of mind which can not be put on and put off at pleasure, and the deeds which it inspires are neither to be bought nor sold.

It is but too common, when the theme presented by the essayist is urged upon our consideration, to fortify our non-heroism by the mental fortress of *no occasion*. This is an error which works mischief. It is true we may have no distressed damsels to rescue by sanguinary conduct, like the knights of yore; nor is there likely to arise in the pathway of any considerable number of us, a parallel to those notable exigencies which form the staple of human history, and place upon the brow of its actors the crown of heroism; and yet it is the necessity of every man that he should be heroic. It is also true of every age, as of every man. Nature's fiat, universal as it is eternal, is, *grow or rot—do or die!* The special form that moral heroism shall assume at any given epoch, will depend on external conditions, but its divine potency is in every man, as its need is in every condition that man can occupy on earth. Life is a battle. The hero makes the world; the flunky only dies in it. When a nation ceases to be heroic—when it stupidly refuses to add a single jewel to the crown of its ancestral glory, the historian may prepare its epitaph.

But that phase of heroism which the needs of the present age demand, and which is strictly in keeping with the aims of this association, finds its type in the 26th chapter of Acts, which was read as an appropriate introduction to the subject of the essay. The laws of God do not change; that which lost to Judaism and to the Jews their power on the earth, will lose to Christianity and to the Church their power also. When a nation, a sect, or an individual conceives itself to have no thing better to do than to mount guard over the past; when, as in the case of the Jews, they refuse to make a single addition to their heaven-descended patrimony; in other words, when they cease to be heroic they must die! The law holds from the ancient Sodom, which ten heroes might have saved, to our modern "Gotham," which will fall as she did, and her nineteenth century Christianity with her, unless she can find the moral heroism which first gave life to the Church and liberty to the nation.

Taking my stand, then, upon this 26th of Acts, I appeal to the earnest sense of this Association, and ask what was it that made Paul a hero? As I gather it from the narrative, it was *fidelity to himself and to the facts of his own experience*. The Fathers were true, and the Prophets had spoken truth, but there was truth beyond them. There was more truth than their eyes had seen or their hands had handled, and it was on this MORE OR TRUTH that Paul planted himself, and wrought out his mantle of moral heroism and his crown of martyrdom. This was the central fountain of that heroic valor without which the world had never seen a "New Testament." And this more of truth is the moving impulse of every act of moral heroism. It is the battery, as well of the hero of this nineteenth century, as of the first for truth is exhaustless, and there is ever more. The more in the case under consideration was not very formidable in statement; Festus and Agrippa deemed it a mere matter of opinion. It was simply concerning "one Jesus, which was dead, whom Paul affirmed to be alive." In other words, Paul declared there had been revealed to him what the Prophets and Moses had not seen, but which they "did say should come." But simple as it may seem in statement, and evidently did seem to those noble Romans, it was radical in effect. The world has reversed the judgment of that provincial court; it was not a question of opinion, but of fact, which made Paul so heroic; and on that little added to the experience of the fathers, uncounted millions for the eighteen hundred years which have intervened, have rested for consolation in the hour of their deepest sorrow. But we shall make the old mistake so fatal to every age and nation which adopted it, if we suppose the need of heroism dies with the heroes. Needs are eternal and universal; and man is immortal because of his everlasting use. The questions which are satisfactorily answered by authority to the child, must be answered by demonstration to the man. The world has outgrown its infancy, and if proof of that fact is wanted, it will be found in its power to doubt. Childhood never disbelieves. The last hundred years have been truly fruitful in the growth of doubt. Whole libraries team with it. Every new discovery of fact has added a new doubt on that vital question where certainty is so desirable—the question of man's continued existence. Can it be urged in view of this accumulating doubt of the extent of which, what is commonly denominated "infidel literature," is but a feeble exponent, that there is no occasion for moral heroism to-day like that which Paul manifested in his day? Jerusalem had the "Old Testament," but that did not save her; her saving power walked her streets in the person of a living experience which she rejected—a more than Moses and the prophets, which she would not receive. New York has both the "Old" and the "New Testaments;" but what if some modern hero bring from the depths Truth's exhaustless ocean, some new "pearl of great price," and she reject it, what is to save her? This more—this "daily bread"—which is the universal predicate of moral heroism, is the essential pabulum of spiritual life and growth as truly as its counterpart is of physical life and development. Walk up the air that surrounds the young oak; shut in upon it the sunlight of yesterday, and when it asks for more, ask it will, comfort it with a homily on what its ancestors in the primeval

forest enjoyed of those blessings, and learn wisdom from the catastrophe which is sure to follow. The ceaseless question, "If a man die, shall he live again?" is asked to-day of experience, and not of history, and that answer lies within the province of moral heroism, the same in kind with that which animated the soul of every moral hero whose life has been a blessing to the world.

Mr. HATCH thought true heroism consisted in a valiant fight for truth. Whoever had a truth, and did not make sacrifices, and strive to exhibit it, was not a hero in any sense. He thought Paul and Barnabas exhibited true heroism; when opposition waxed strong against them, they were earnest and bold in their enunciations, and he thought whoever withheld a truth in our day for fear of the Church and society, is recreant to duty and to heroism. Whoever has not suffered persecution for truth can scarcely be called a hero; neither can he who evades or equivocates, instead of uttering deep convictions, be a hero. Ministers with large and influential congregations usually preach policy instead of principles; they exhibit no heroism.

A GENTLEMAN thinks martyrdom hardly necessary at this late day, although if a man dies for a truth, he should certainly think it worth examination. Few among the martyrs died for the truths they promulgated, but in pursuance of their convictions of duty. The more people know, the more they differ. The Church differs more widely to-day than ever before. Differences in opinion do not cost much, but to live our convictions exhibits true heroism.

Mr. BAKER thought it required a good degree of heroism to attempt to speak. But he had observed a name among the members and officers of this Association which had become significant of heroism. (It was understood he referred to Peter Cooper.)

Dr. GARDNER did not believe there was any such thing as heroism in one's-self. The true heroic act proceeds from a sense of duty, and men cease to be heroes when they consciously undertake to do a heroic act. The hero is unconscious at the time of his heroism.

Mr. DEXN thinks there are two kinds of heroism—moral and physical—thinks moral heroism consists in doing right. He once belonged to a debating society, which boasted of its toleration and heroism. He proposed to discuss the question of Woman's Rights, and their heroism simmered down into a decision that it would be exceedingly unpopular. He thinks heroism is seldom exhibited except in extraordinary peril. Men seldom commit what are called great sins, but constantly indulge in minor peccadilloes. He thinks men, but more especially women, would exhibit a good degree of heroism in resisting the vanities and fashions of the world, and living and doing as their sober consciences may dictate.

Mrs. OAKES SMITH thought God made all his children heroes, but that the heroism of many of his children is subjugated by fear and fashion. She thought the society here exhibited a good degree of heroism in accepting her name, and admitting her to the right to speak there. She thought women, generally, either had no courage, or else they feared that their speech in public would displease their husbands or brothers.

Mrs. Bullene in Janesville, Wis.

The following gratifying notice of the recent labors of Mrs. E. F. Jay Bullene at Janesville, Wis., should have been inserted before, but was accidentally overlooked:

EDITOR TELEGRAPH:

During the past week our citizens have had an opportunity to hear Mrs. Bullene deliver three lectures on Spiritualism while under what claims to be Spirit-control. The announcement of such lectures is no novelty in this city, and as her first lecture came at 2 P. M. on Sunday, while services were being performed in our churches, her audience was comparatively small; but at the second lecture the audience was largely increased; and at the third lecture the hall was crowded, and the interest manifested was most intense. Many were there who had never listened to a discourse on Spiritualism before. Many unbelievers have been disarmed of their prejudices, and have been compelled to admit that, whether regarded as spiritual or natural manifestations, her lectures are very remarkable for beauty of thought and diction. Our daily papers, though strongly opposed to Spiritualism, noticed her lectures in warm terms of commendation. I regret that I can not send you a copy of the notices. One of our first lawyers, who has never before listened to anything of the kind, has expressed himself to me in the warmest manner his appreciation of the philosophy taught in her lectures, as well as the inimitable beauty of language and manner of delivery. By Spiritualists her lectures are received as the expression of an intelligence far above the natural thought of the medium, and her discourses have awakened in their minds an ardent enthusiasm for what they regard as the cause of spiritual truth. Nothing is clearer to me than that the lectures of Mrs. Bullene are giving an impulse to mind which bigotry and superstition can not withstand. Like Galileo, I believe "the world moves." The cause of truth is advancing, and its ultimate triumph is sure.

J. T. D.
JANESVILLE, January 23, 1858.

W. S. Courtney.

It will be seen by a Card published in our present issue, that W. S. Courtney, Esq., well known to the Spiritualistic public as one of the profoundest thinkers and most cogent writers and speakers of the age, has associated with him in the practice of Law in this city and Brooklyn, B. K. Payne, Esq., formerly of Greenport, L. I., but now of Brooklyn. Before removing to this city, Mr. Courtney left a successful practice of the law in Pittsburg, Pa., in which he had the experience of fifteen years; and he and his worthy associate may well be commended to the patronage of Spiritualists and of the public generally, as abundantly qualified to transact with ability all legal business entrusted to their charge. Messrs. C. and P. will give written advice and legal opinions to persons at a distance who may apply for their services by letter, accompanying their requests with a suitable counsel fee.

Dr. Wellington in the Field.

We learn that Dr. Wellington, of this city, contemplates devoting himself more exclusively hereafter to lecturing on the truths of Spiritualism, and with this object in view will probably soon take a journey westward. Without any solicitation or external prompting, we will here most cordially commend Dr. W. to those Spiritualists who may be in want of a good lecturer.

NEW YORK CONFERENCE.

SESSION OF FEBRUARY 2.

Dr. HALLOCK read a paper submitted by Mr. John MacLeod, in which the following questions were asked: What was the origin and design of evil; and whether it conduces to our happiness or misery? The writer was of opinion that evil had no origin, but was co-existent with God. The design of evil is to conduce to the harmony of creation, which, without it, would be chaos. Evil conduces to our happiness, by cementing the family circle together; in binding the latter to society; to society to the world, and the world to God. Good and evil are co-relative terms, and one is as indispensable to our happiness as the other. Without evil we could never be happy, as good would be insipid and unreliable, merely for want of something to be compared with. Let it not be understood that the practice of evil is recommended. It is not the effect of choice, but of conditions, and its results serve to show us the excellence of good which otherwise we could not appreciate.

Dr. HALLOCK said: The prevailing opinion with respect to the origin and effect of evil, like every other hypothesis possessing substance and vitality enough to render itself an object of love, laughter or hate, has in it an element of truth; and he would ask the attention of the Conference for a few minutes while he endeavored to show what, and how much of truth there is in the popular theory of evil. To understand this matter, like every other, it must be examined from a position which commands an enlarged view of it. To master the topography of a country, we must get upon a mountain, from which we can look over it. So of this wide spread diversity of what is represented on all theological maps, charts and surveys, as the domain of evil; if it is to be found in man, its sure representative or type is to be seen on all the planes of being below man; and, by careful observation in this direction, we may perchance solve this mighty theological puzzle. When a man builds a house which he expects to stand for any respectable length of time, he is obliged to lay the foundation on the earth, and even that must be excavated till he reach below the frost. Now let us suppose the observer standing upon the mountain of a spiritually-enlightened manhood, and looking down upon the vast fields of inferior being. His position enables him to trace with unerring certainty, through all the intricacies of varied manifestation, the action of two forces, without which, the existence of two individualities in the universe would be an impossibility. Everything he sees is the immediate offspring of these two; they are the veritable Adam and Eve of all organized matter or forms of being, simply assuming in the vocabulary of science the more modern names of *Attraction* and *Repulsion*. And here, strange to say, our observer irreligiously forgets his catechism, and pronounces Eve just as good as Adam, and both of infinite holiness and purity. He discovers here, that the south pole of the magnet is quite as good as the north pole, and for the simple reason that it is just as useful. He has found no devil yet—no evil; yet it is there if anywhere, for man is historically the youngest child of these, and is himself a congeries of ancestral traits. Not in the deep valley of crystalline life where these forces work, is evil to be discovered; nor yet, as the observer lifts his eye along the ascending slopes of organic being, does he find it. O no! It took an individualized existence stupid enough to make a *creed*, to make a Devil, and ignorant enough to be a *culprit*, to vault into the seat of the "*Judge of all the earth*," and "*deal damnation round the land*," as if he had the keys of the nether pit in his own breeches pocket! Only when the observer views the plane at the foot, and along the lower acclivities of the mountain where he now stands, and the Babel chattering of the beings who occupy it reach his ear, does he hear of evil and damnation; no intimation until then that repulsion is evil and attraction good; but the moment they begin to talk they confound themselves; they mistake their own babble for the voice of God, and their own creeds for unmixt truth; they are discomfited by words, and totally lose sight of the old truth under the new name they have given it; that is to say, what they call attraction and repulsion on the mineral, vegetable and animal planes, that which they call like and dislike in the social and other relations of their own plane, they call *good* and *evil* the moment they begin to be religious. Man never found a sinner until he first thought himself a saint. Now the precise value of this distinction may be illustrated by a common fact. A man may say, "I do not like a sour apple." Very well, physiology can find a plausible reason for that unhappy idiosyncrasy, without impeaching the good sense or the moral character of either man or apple. But a man may not say "sour apples are the proper objects of universal dislike." Precisely so with the fruit borge by many a human being. To one it is *sour*, and he can not like it. Let him proclaim his aversion then, like a man. Let him, if he will, in the proper season, try to engraft upon this human tree a bud of better promise, and nature will sustain his position, and it may be, bless his pomology; but, when he pronounces that human fruit as distasteful to God as to himself, what *has down right fact* to say to him, but that he has entirely overleaped the boundary of the human, and has vaulted into the seat of the Divine. For man, who has not yet fully learned what himself needs, to pronounce authoritatively on what God hates or likes, is a piece of folly difficult to match. Why, for the life of him, up to within ten years, and long after he had ceased to write creeds, he could not demonstrate that he had a soul within to save or damn. He was quite sure, however, that his neighbor was going to hell as an awful sinner, and for the very reason that he was without the proof that either of them was going *anywhere*. In the science of Spirituality man is yet an A B C Darian, and the Great Teacher allows him ample scope in which to exercise himself, and a broad platform upon which to proclaim his likes and his dislikes; but seeing that he has been but a

dull scholar in learning so much that nearly concerns himself, it behooves him to speak very modestly, if at all, on what is pleasing or displeasing to God. In other words, before a single saint proceeds any further in his office of supreme judge, to pass sentence upon any other sinner except himself, let him produce his commission in open court. If man would but pay half the attention to the word of God, as written upon the leaves of his own kitchen garden, that he has to what God did not say to Moses and the Prophets, he would find the needed elements wherewith to solve this problem of evil. There stand his saint and his sinner—the potatoe and the stramonium—side by side, differing in character as in use; the one good food, the other good medicine without the slightest admixture of evil in either. With respect to them, man's prerogative as a judge of their *moral status*, so to speak, ends with the proclamation that the stramonium does not make a salad suited to his taste; he does but publish his own ignorance when he pronounces it is a bad vegetable.

Dr. WELLINGTON said: I had rather consider the origin and design of good than of evil. It is not for me to judge whether my brother is right or wrong. If I analyze his actions, it should be done with direct reference to his benefit. Man, in all his relations, whether of good or evil, progresses by a divine law. His necessities, whether gross or refined, are one and all defined by God in his creation. There are divine elements in man, and whatsoever he needs to develop his powers will, by these elements, be wrought into ultimate good. Whatever man requires to enable him to think, act, and perform his legitimate uses, must be absolute good—no more, no less. But that which stands between us and God is evil. It may be the result of ignorance or of willfulness, still it is evil. If I eat too much, and thus overtax my digestive organs, and clog my thought, it is evil, but not criminal unless I sinned by premeditation. In such matters I must be my own judge, but in no other case have I a right to judge my neighbor. If I assume God's prerogative and judge my brother, without a direct reference to benefiting him, I sin.

Mr. DEVON asked the Doctor what he considered the origin of sin? Dr. WELLINGTON replied: When a man sins, I consider that sin to have been begotten by the intention.

Mr. LEVY said: If all things were good, we should not be able to know one thing from another. There would be a tame, unpalatable sameness through all creation. It is the variety of life which gives it its spice. We should not know the beauties of the good, if we could not compare it with the deformities of its opposite—the evil.

Mr. DEVON: But where shall man find his compensation for the evils which his surroundings thrust upon him? A man is born and reared in the loathsome atmosphere of the Five Points! He is forced into life, thrust through life, and pushed out of life, and if he carries his moral taint to the Spirit-world, what are his chances there of compensation for the sufferings and sorrow of his earth-life.

Dr. WELLINGTON thought, that if there was more joy in Heaven over one soul that repenteth, than over the ninety and nine that needed no repentance, so the soul that thus repented, though it were ages hence, would itself experience a high of rapture over the ninety and nine, that would amply compensate him for all his past sufferings.

Mr. LEVY remarked: I consider Spiritualism to be superior to all other forms of religious belief, because it is more natural. By its light we look upon the wicked man as simply unfortunate. Some men are lower than others, and the same may be said of animals and plants. But because the creeping weeds do not give forth the odors of the rose, shall we pluck them up and destroy them forever. God made them all, and he has uses for them all. It is our mission to help all before us, and change their evil into our good, and thus by continual well-doing change our present good to better and our better to best.

Mr. COLES said: I do not understand evil to be a principle, so much as an effect of the action of principles. Evil is only produced by making unwise uses of really good things. A green, unripe apple is plucked and eaten by an unripe child. The effect is sickness and perhaps death to the child. The fault was not in the apple, for by nature's just decree, that must first be unripe before it can be ripe, as the child must first be ignorant before it can be wise. If the child's ignorance be called evil, then nature is at fault—which I can not allow—for having created a child in a state of ignorance. When two or more developed principles act upon each other, the effect is good. When two or more undeveloped principles come in contact, the product is called evil. The man of the Five Points is adjudged to be evil only by comparisons with persons above him, as the best of men would be considered evil if compared with the higher intelligences of the Spirit-world. All things in existence as compared with God are evil; all Spirits below the archangels are to them—supposing judgment to be rendered from man's stand-point—evil; all men at the Five-Points as compared with this audience are evil; and doubtless the poor creatures of that locality can find a "lower deep" where evil can be found as compared with them. The man whose actions are wicked is simply a child, though his face be wrinkled and his hair whited by age. In respect to man's compensation, I can only say that the end is not yet. We have an eternity before us. Our joy, like our sorrow, is to be measured by comparison. There is a world of truth in the old adage: "The Lord tempers the wind to the shorn lamb." Often those who seem most happy are the most miserable. Queen Victoria with all her wealth can not enjoy a Thanksgiving dinner with that exquisite relish which the poor laboring man of America experiences. She lives on the dead level of pleasure, from which rises no little hillock on which to plant her tired feet. In the great race of eternal life the Five-Points man may, at least, get neck to neck with any king in Christendom, and perhaps may distance them all.

Dr. GRAY said: God by his manifestations shows himself to be the great Democrat of the Universe, and will in his own good time adjust

all the claims of his children. Man's highest blessings have grown out of apparent evils. Revolution and bloodshed, and the crushing of thrones and overturning of dynasties, have been productive of positive good to man. This nation is the result of the past destruction of nationalities. War is the mother of invention, and out of wars have grown the greatest discoveries of all ages. Our mixture of races has resulted from wars. Every blessing we enjoy is in some measure the product of the toil and suffering of those who have lived before us; and may not our trials and sorrows produce pleasure to those who come after us. That stove, by the means of which we are warmed to-night, was produced by the painful labors of man. The exigencies and demands of war first divined the uses of iron, and induced man to dig into the bowels of the earth for the precious metal, and by continued experiments to fashion it not only into implements of war, but into instruments of peaceful help to his necessities. It is said that "the blood of the Martyrs is the seed of the Church." It is no less true that evil is the seed of good. The unpromising sprout of the present will be the fruitful tree of the future. There is no death, and hence there is no time in which we can sum up the doings of men, and render a final verdict.

Further remarks were made by Messrs. Mahon, Levy, Devoe and others, but want of space compels us to close our report here.

Adjourned.

J. F. C.

SPIRITUAL PHYSIOLOGY.—NO. 2.

DISCRETE DEGREES OF SUBSTANCE AND ITS MIND.

It was shown in the former number, that the degrees of the mind or life of man, viz.: affection, thought and action, are the forms or minds of use of their corresponding degrees of his substance or body. And now as these degrees of the life of man have, by creation, no self-derived economy, they are, by creation, nothing but created or finite forms of the uncreated discrete degrees of the divine life, viz.: love, wisdom and use; and thereby they are the discrete or distinctly separate degrees of the life of every thing. And as the life of these degrees is the all of the life of everything, the substance or body of them must be the substance or body of every thing; and thence the substance and form, or substance and mind of them, is the substance and form, or body and mind, of every thing.

And it is known with us, that the spiritual substance and mind of those degrees (viz.: affection, thought and action) of the life of the universal finite man, is the spiritual sun and its world; and that the natural substance and mind of those degrees of the life of the same universal man is the natural sun and its world; and also that each of our race is a one of those two suns and their worlds in the human form, in discrete or distinct contiguity; i. e., they are contiguous, but distinctly separate. And it may also be stated that the spiritual world-forms of those degrees of life (viz., affection, thought and action) are the heat, light and atmospheres of the spiritual sun; and that the heat, light and atmospheres of the natural sun, are the natural world-forms of the same degrees. The atmospheres of those suns are the spiritual and natural solar forms of man's spiritual and natural degrees of action, by which use is done; i. e., the atmospheres of things are their proceeding powers or forms of action.

Let me still continue as to the spiritual world, that it includes all that is in it, and the spiritual economy of all men in this life; and that it was and is created by a proceeding of all things of the uncreated substance and mind of use, which was shown to be the body and mind or Person of the Lord, terminating in spiritual images and likenesses of those uncreated or Divine things that proceeded forth, and ultimated in them. Those images and likenesses, or created forms of those uncreated things, are the constituent forms of the spiritual world; i. e., the spiritual world consists of created forms or correspondences of uncreated or Divine things. By the above, it is seen that the spiritual world is the spiritual complex or image of the uncreated or Divine substance and mind of use.

And it is also known that the things that compose the spiritual world, in being created, were not constituted self-existing, but finite things, that can continue to exist only by being perpetually created by the same process by which they were first created. And it is also seen, by reasons given in the former number, that the things of that world must be in perpetual contiguity with the uncreated things from which they are created, in order to be receptive of the creative substance by which they are perpetually re-created; i. e., spiritual things, or the spiritual world, is perpetually created into perpetual contiguity with the Divine. In other words, the spiritual world or plane, though distinctly separate from the uncreated plane of the substance and mind of use, is inseparably contiguous with it. This is the discrete or distinct relation that exists between the spiritual and Divine planes or degrees of the substance and mind of use.

And it is also known that the things of the *natural* world were and are created by a proceeding of all things of the spiritual world becoming forms or images of themselves—which, it is suggested, is done by an infinitude of the forms or atoms of spiritual substance and mind proceeding and becoming one or a single atom or form of natural substance or matter. For let it be borne in mind that the constituent forms or atoms of natural things are aggregates or congregates of atoms or forms of spiritual substance and mind, in like manner as spiritual forms that are the constituents of spiritual things are aggregates of the proceeding infinitudes of forms of uncreated substance and mind of Divine use.

This difference between spiritual and natural forms or atoms (atoms are the constituent forms, powers, or substances of things) shows the substantial relations of the natural to the spiritual, viz.: that the constituent forms of natural things are aggregates of spiritual forms of use. This difference between the natural and the spiritual is the cause why the proceeding forms or powers of natural substance and form (being such aggregates) can not flow into or become forms of spiritual substance and mind. It also shows why the natural senses of man (which are organic forms of those natural aggregates of spiritual forms) can not see, hear, etc., spiritual forms that are comparatively single, or singular. It will be shown that the constituent forms of the senses must be of the same degree of aggregation of forms of life as the constituent forms of the things that we can see, hear, etc. But these points will be more satisfactorily shown as we proceed.

And also, as was said of spiritual things, natural things in being created were and are not economized into self-existing things, but are finite; i. e., they continue to exist only by being perpetually created by the same process by which they were first created. And it is also seen that natural things can be created from spiritual things only on condition that they are in contiguity with the spiritual things from which they are created; for it is evident that it is only by perpetual contiguity of things with what they are created from, that they can be receptive of the creative substance by which they are perpetually re-created. Thus natural things are *distinctly separate* or *discrete* from the spiritual things from which they are perpetually created, or from which they subsist, because they are things or forms of distinctly separate or discrete uses, yet in inseparable contiguity with them, which is being discretely contiguous. Thus the natural and spiritual planes or worlds of the substance and form or mind of use are *discrete* degrees of that substance and form.

Z. H. H.

SPIRITS IN ALBANY.

ALBANY, N. Y., January 9, 1858.

CHARLES PARTRIDGE ESQ.:

Dear Sir—You will excuse me, perhaps, in giving you a little of my experience on the subject of Spiritualism. A little over one year ago, being in New York, I called at your office and subscribed for the TELEGRAPH. At that time I had heard but little of the subject of Spiritualism. I had just lost, by death, a bright little girl, to whom I was much attached. You may remember I made some inquiries of you in reference to the manifestations, and whether I could get a communication from the Spirit of a child, etc. You kindly gave me such information as I needed at the time, and directed me to Mrs. Kellogg, a medium; and you afterward published the result of my meeting at Mrs. Kellogg's, in the TELEGRAPH. Well, I came home determined to investigate the subject. I commenced having sittings at my house. No one sat at the table but my wife's sister, a young lady who was much opposed to it, and did not believe it at all, but to please me, would sit sometimes for an hour or more, but without any success for some days. At last, one night, the table commenced to tip, and from that time we could always get such manifestations as the moving and tipping of the table, whenever we chose to sit.

My wife was away from home at the time I was in New York. When she returned, I told her of our success in table tipplings, and induced her to take part in the investigations. We continued our sittings at least once a week, sometimes with good manifestations, and sometimes not. Our sittings from this time consisted of no one but myself and my wife who appeared to be a better medium than her sister had been. The Spirits would write sometimes through her, giving her good advice, etc. Lately, however, the table has ceased to tip so much at our sittings. It would move a little, and then the medium would move her hands about as though to speak. Her lips would move, but

no words were spoken. At length, at one of our sittings, about two weeks since, she merely said, "Papa," and then the influence seemed to be gone. Last Sunday night a week, we sat at the table as usual. She was controlled, and said these words:

"Dear friends, it is with the greatest difficulty that I can get control of this medium, as her mind is so confused. At some future time I may have more success. She is after the bright little cherub that is gone, etc. My friends, I shall have to leave. It was I who cured her headache this evening."

At this sitting, a friend of mine, who had called in the afternoon, was present. My wife had suffered that day from a severe headache, and while in the kitchen preparing tea, I had observed her move into the room and go to a little table that sat in one corner, and put her hands on it, and then pass one of them to her head, and make a pass or two over and across her head, and then slightly bow, and turn and leave for the kitchen. I then said to the gentleman present, "I think her headache is cured." When supper was announced, the gentleman asked her what she came into the room for. She said she had not been into the room at all, since having left it to get the supper. He told her she had been; told her what she had done, etc. She knew nothing of it, she said, and would not believe she had done as we told her she had. I asked her how her headache was. She said it went away all of a sudden. I told her the Spirits had cured her, and she must not disbelieve in Spirit-manifestations any more.

Last night my wife and I sat at the table; in a short time it tipped, and then her hand went to her head, she having complained of a headache again. In a moment she said to me, "My head has ceased to ache; I was impressed to put my hand to my head, and it has stopped aching." Her eyes then closed; she rose from her seat, and spoke as follows:

"Dear friend, I come to you this evening with a message." [You may depend it startled me.] "You are very anxious to receive manifestations from us, and we would like to communicate with you. It is with great difficulty that I can keep the control of this medium. My friend, you must have more harmony in your family; you must be more religious. I have tried to control this medium, but it is difficult. I would like to go on, but I can hardly keep the control of her mind. She longs for that bright one that has gone before her. In passing this way I bethold you at your sittings. I thought I could use this medium. She seemed to be susceptible to our influence," etc.

W. H. WILLIAMS.

The message of this Spirit proceeds to greater length, but is more of private than of public interest. We would answer our correspondent's inquiry by saying that we have never heard of a person who is now in the Spirit-world, and who, during the life of the body, bore the name given to him by this Spirit.—Ed.

SHOULD THE NEEDY WORK WITHOUT PAY?

NEW YORK, 15 LAIGHT-STREET, Jan. 16, 1856.

MR. EDITOR:

In a number of the TELEGRAPH, dated January 16, I noticed an Article entitled, "Spiritualism and Christianity, are they antagonistic?" signed "W. H. K." In endeavoring to offer a few strictures upon it, I hope to be governed by the same Christian spirit which I believe prompted the writing of the article under consideration.

We can not regard as sound the statement that, "If there is anything above all false and vitiating, and detrimental to true human society, brotherhood, or Christian fellowship, which are all one, it is the world-wide *work-and-pay-system*." But on the contrary, we regard the "work-and-pay-system" as a powerful promoter of civilization and human progress. No nation or people have attained, nor indeed can attain, any high *moral status* without the recognition of this law of justice. We are placed in a world with natural as well as spiritual needs. "First the natural, then the spiritual," is the universal law of nature. Man is formed with special reference to this principle. The faculty of *acquisitiveness* appears to have been given to provide for the wants of his earth-life. To us, its proper exercise seems right and necessary. It is not only derogatory to the character of our Creator to condemn the practice of remuneration, but it is prejudicial to the interest of the human race, and especially to those of our race who are dependent upon the proceeds of their labor for the immediate supply of their temporal wants. Some true reformers have recognized the fact, that the laboring man needs *more pay*. Horace Greeley and the Fowlers have labored to advance the interest of the laboring classes, by advocating the remunerative principle; and we believe their efforts have been appreciated by the intelligent thinkers of the age, and their influence has been felt in alleviating human sufferings, as well as in advancing the proper dignity of labor.

Had man been differently organized, so that his temporal wants had been supplied by the "revolving forces of nature," without the care of his hand, or the thought of his mind, then

I would agree with friend "W. H. K.," that it would be "false and disordering" to work for a remuneration which we did not need, and therefore could not use for the purposes of individual culture. Whatever promotes industry, favors the development of the race; this the history of the world fully demonstrates. Should a colony of industrious men and women go and settle amongst the heathen in distant parts of the world, illustrating by example the advantage of labor, they would do more to raise the people, both morally and intellectually, in one year, than could be done by teaching in ten. Why? For the simple reason that their interest is appealed to—the only argument, perhaps, which they are capable of appreciating. How, then, I ask, can it be degrading to hold out *inducements that will finally make them an industrious, enlightened people?*

But our friend's article was intended to apply more especially to the labors of ministers of the Gospel, healing and writing-mediums, etc. We can not see why it is wrong for *them* to require a compensation for their labors. If they did not, they would have to beg their bread, or be supported by public charity. A principle that will apply to one man, will apply to *all*. Our friend refers to Christ and the Apostles, as examples for those to imitate who would be true moral teachers. The self-sacrificing spirit manifested by Christ and his Apostles, is truly worthy of imitation by moral reformers, and doubtless will be imitated when the cause of human progress demands it. Does it now? I am no advocate of avariciousness. There are abuses in the *pay-system*. These abuses we should correct, and not condemn the system entire. Here is the error into which W. H. K. falls. Hoping that *truth* will not suffer by discussion, I subscribe myself, an investigator after truth.

D. A. GORTON.

SPIRITUAL MANIFESTATIONS.

In the hushed and silent midnight, when the world is wrapped in sleep,
Gentle Spirits are around me, wakeful eyes their vigils keep;
Soft as vernal dews descending from their own untainted sphere,
With communing far too holy for a sinful world to bear.
Spirits of the loved and lovely in their garniture of clay,
By the high and blessed angels ravished from the earth away.

She whose fond, maternal bosom, rocked to rest my infant woes,
Was exhaled in youthful beauty like the odor of the rose;
Ere I learned her name to murmur, or to estimate her worth,
Went her virtues up to Heaven, and her beauties down to earth!
In the presence of Jehovah, from her rapturous rest above,
Still, with Him, she keeps her vigils o'er me with a mother's love.

Then the only tie fraternal, to my yearning bosom known,
It was rudely snapped asunder, leaving me, alas! alone,
But I felt—I feel—his Spirit, proudly, fondly watching o'er,
Ranging through the wilderness ether where he range before.
For his lofty aspirations earth was powerless to confine,
E'en when clay enchained his Spirit as it now imprisons mine.
And the sister of my worship, with the loving, laughing eye,
Faded as the twilight blushes pale upon the western sky!
Sinking to her final slumber, in her earliest maiden bloom,
And her loveliness lies shrouded in the darkness of the tomb;
But the fragrance still remaineth, of that intellectual flower,
And Elysium breathes around me in the silent midnight hour.

Still, had earth ten thousand beauties, though my earliest loves had flown,
For a fond and faithful bosom was reposing on my own;
But the habitants celestial looked upon her matchless charms
And conceiving me unworthy, quickly tore her from my arms;
But her Spirit would not leave me, and I feel her presence now,
And the impress of her kisses lingers on my lips and brow.

Now when darkness draws her curtain, and the garish day is fled,
Come the loved ones on soft pinions, and they hover round my bed.
She from whom I drew my being, her accustomed blessing brings,
Spreading, as a guardian angel, o'er me her maternal wings.
Though she may not lift the curtain that conceals her head the while,
Yet she sweetly smiles upon me as the blessed alone can smile.

And my brother, and my sister, hasten from the Spirit-land,
And I almost feel the pressure of each dear familiar hand;
All the pleasures of my boyhood then doth memory restore,
When the present was fruition, and the future promised more;
Audible to me, though voiceless, are the messages they bring,
And ecstasies in their cadence are the anthems that they sing.

But the overwhelming raptures mock at reason's stern control,
As I feel the warm caresses of the sister of my soul,
With a holier communion than we've ever felt in clay,
Ere the dark destroying angel summoned her from earth away;
All my senses leap to meet her, and my drooping mental powers
Feel her vivifying influence, as the dews revive the flowers.

In my loneliness of spirit earth hath little to bestow,
And I turn me to communion with the friends of long ago,
While my bride—the love of angels—sings to me her evening song,
In her innocency, wondering why I linger so long—
Ah, I know that she awaits me and a bower of love hath dressed
With the fadeless flowers of Eden for an everlasting rest.

Interesting Miscellany

THE EARTHQUAKE AT NAPLES.

NAPLES, December 22, 1857.

The reports which have been received of the damages occasioned by the earthquake, are of the most alarming and disastrous character. At Bari the two awful shocks on the night of the 16th had crushed the barracks of *gens-d'armes*, and filled the people with terror, who passed the night in the open air. At Ricigliano, a commune of Campagna, ten houses had fallen, five or six persons had been dug out of the ruins, and two persons had been killed. In many other communes houses and churches had been split, and the cupola of the church of St. Gregory had fallen in. Potenza, the capital of Basilicata, however, and the neighborhood seemed to have suffered more than any other part. The shocks there were continuous, and not a single house remains which is habitable. They were continuing to disinter the numerous victims, the number of whom is unknown. The whole population, who had been in the open air, were beginning to take shelter in wooden barracks erected for the purpose. From other parts of the provinces very afflicting news had arrived.

With regard to Naples, several lighter shocks had occurred after the severe ones of Wednesday night. But on Saturday, at five and half-past six o'clock p. m., others were felt, which in some parts raised the fearful cry of "Earthquake! earthquake!" and again a great number of persons rushed into the streets. The movement appeared to be almost vertical, as the ground swelled beneath my feet, and the table rose and fell. The same scenes might have been witnessed as those I described in my last, and again, for the fourth night, many persons spent the night in their carriages in the open squares. On Sunday morning, at ten o'clock, another shock was felt, slight indeed, but sufficient to alarm and to lead to the idea, almost, that the earth was in a continual state of vibration. The government has sent assistance in beds, medicine, lint, food, nurses, and wood for barracks, to the site of the disasters, as also engineers, to see what can be done to repair and restore.

The ruinous violence of the recent earthquake appears to have been limited to the two provinces of the Principato Satoriore and Basilicata. Up to the 18th, 19 bodies had been dug up in Potenza, and more were being sought for; 300 had been dug out of Polla. Lagonegro, on the same night, experienced three shocks in seven hours. The entire population were lying in barrels hastily erected in the middle of a great plane. In the commune of Carboni 21 have perished, and 19 have been wounded, not to speak of the damage done to the buildings. In Castellano, which is nearly leveled with the ground, 400 persons have perished. The same misfortune has happened to Sarconi, where 30 persons have been killed. The other communes of the district of Lagonegro which have suffered damage in the houses generally, and particularly in the churches; no returns have been made. It is impossible, therefore, to calculate the number of the dead. The popular voice makes it amount to many thousands. I have heard as many as 15,000, even 22,000, stated. It is very clear, that according to official information, several thousands must have perished.—*Correspondence of the London Times.*

IMPORTS OF FOREIGN DRY GOODS

AT NEW YORK, FOR THE MONTH OF JANUARY.

Year.	Value
1850.....	\$7,303 942
1851.....	9,372 554
1852.....	7,927 376
1853.....	8,564 918
1854.....	10,230 470
1855.....	5,630 393
1856.....	10,686 771
1857.....	10,388 476
1858.....	2,866 144

LIBRARIES FOR THE POLICE.—Several public-spirited citizens have commenced a movement to place libraries of useful books in each station house of the Metropolitan Police District, beginning with those in this city. Their plan is to select one hundred volumes for each station, and place them in the hands of the Police Board, who will make suitable arrangements for their reception and safe-keeping at the stations.—*Journal of Commerce.*

We hope the attention of these public-spirited citizens will be directed to our catalogue of spiritual books, which we will sell cheap, or give our share to carry out so glorious an object. We have no doubt that if the frequenters of these places could find books instructing them that the Spirits of their parents and friends bend over them in sympathy, and would counsel and aid them to reform, they would set about it with good earnest and with success.—[Eo. Tel.]

BIBLE WONDERS.—This book—a multifarious collection of oracles, written in various ages and countries, and at intervals of two thousand years, having in it every form of composition, familiar and profound, song and history, ethics and biography, scenes from the hearth, and episodes from national annals—numbering, too, among its authors, him who wore a crown, and him who threw a net, the Persian Prime Minister, and Caesar's fettered captive—written, too, sections of it, under the shadow of the Pyramids, and others on the banks of the Euphrates, some in the isle of Patmos, and others in the Mamertine dungeons—this book, so lofty in its tone, and harmonious in its counsels, has become the more venerable from its age, and the more wonderful as its history and results are examined and understood. Whence springs its originality if its claims are disallowed? It tells us of expeditions prior to Jason and the Argonauts; it describes martial adventures long before Achilles and Troy; its ethical system preceded Thales and Pythagoras; its muse was vocal before Orpheus and Hesiod, its Judges flourished before consuls and archons; its feasts and gatherings rejoiced the tribes where the Nemean games had no existence; and it reckoned by the Sabbaths and jubilees when neither Olympiad nor lustrum divided the calendar. It embodies the prophetic wish of the Athenian sage; for it "scatters that darkness which covers our souls, and tells us how to distinguish good from evil." The valley of the Nile has now uncovered its hieroglyphics to confirm and illustrate its claims: and Nineveh, out of the wreck and rubbish of three thousand years, has at length yielded up its ruins to prove and glorify the Hebrew oracles.—*Dr. Eadie.*

The influence of disembodied Spirits upon mortals corresponds to the influence of sunshine, light, dew, etc., upon the embryo seed—while the inherent power of the soul must at the same time put forth its energies, that there may be an orderly, harmonious and healthy general growth.

TRUE GREATNESS.

It is the duty of every person to strive to become great; but not to be so intent on this object as to sacrifice truth, justice, or honor, in his eagerness to win the laurels of fame; for then, most certainly, would he fall short of arriving at a standard of "true greatness." One had better remain forever in obscurity, than to purchase his greatness, by sacrificing all that is truly ennobling to man's character.

Man is only truly great when truly good. Then will the spirit of "Christian love" pervade his soul, and all his acts will be such as will satisfy his own soul, and meet the approbation of Him who displays his greatness in the works of his hand. This is what will raise him in the scale of human existence and stamp upon his nature the impress of a noble soul. It is this that will bring peace and happiness to his heart, causing life to be pleasant to himself, and useful to those with whom he associates. Man can not be truly great unless he pays its cost. How many there are struggling to obtain that eminence which shall cause their names to be referred to in future years, as being of the number of those who were truly great while living. The student as he devotes the whole of his time to the acquirement of knowledge; the minister as he applies himself to duties of his profession, devoting the whole energies of his soul to the elevation and purification of mankind; the mechanic as he toils unremittently to produce something new in his art, or to bring to perfection some invention which may be of incalculable benefit to future generations; and in fact all who are persevering in any good cause, are paying the price of whatever honor they may hereafter receive. And they are not only paying the price, but they are receiving that for which they are paying. No person can toil in a good cause without being rewarded in the present. Whoever relieved the afflicted or bestowed charity upon the needy, and did not feel himself rewarded ere the thoughts of those who were the recipients of his bounty had passed from his mind! Thus it is with those who are striving to be truly great: the satisfaction arising from the feelings which animate their hearts while pursuing the path of "truth and virtue"—the only path to true greatness—is to them a spring of joy, a fountain of peace and happiness. Some may say nature has not endowed them with as high an order of intellect as she has some others, therefore they can not hope to be as great. Let such recollect that the servant to whom two talents were given, and who gained over them two talents beside, received the same reward as the one who received the five talents and who gained five other talents beside. Thus it is with mankind; from him to whom much is given much is required—from each according to their several ability. These are sentiments found in the "Book of books": "sentiments which ought to be cherished by every well-wisher of society; and which, if regarded, and the spirit of them fully carried out, will result in raising man to a higher sphere of action and usefulness."

How many there are who have the talents committed to their keeping; contenting themselves with ever remaining in a state of comparative uncertainty, without ever dreaming of such a thing as progress. Such persons are of but little benefit to the world; they do not benefit society by being members of it, as those active and progressive individuals do, who are ever striving to reach forward and grasp something which will add new wealth and new beauty to the world's knowledge.

True greatness is calculated to increase the virtues and lessen the vices of man; and if it fails to raise him to a present eminence in worldly fame, it can not fail to bring that happiness to his heart, which is worth far more than all worldly honors. Therefore, let all of us strive to become truly great, by setting our aims pure and high, ever striving to reach the desired goal; and then when life draws to a close, we can go, feeling that we have not lived in vain, but that the world has been made nobler, purer and better by our existence.

THE HORSE NOT ORIGINALLY IMPORTED INTO AMERICA FROM THE EAST.—It is well known to our readers that Prof. Holmes, of the College of Charleston, has been for many years engaged in exploring the fossil beds of Ashley river. A large number of interesting relics have been collected, and the savans of Europe and America have expressed their satisfaction at the results of these explorations. Professor Agassiz, in a lecture, some time since, just after a visit to the Ashley with Professor H., said: "It was the greatest depository of fossil remains he had ever seen." Professor Tuomey called it "the green shark sepulchre of America," and now Professor Leidy, the distinguished American anatomist, has prepared a valuable paper on the remains of the horse and other animals, found fossil on the Ashley, which had been placed in his hands for examination by Professor Holmes; and it will appear, from the short extract we make, that the investigations now being made in this department of natural science, are developing some curious things. Professor Leidy writes: "In regard to the remains of the horse, from the facts stated in the accounts given of them in the succeeding pages, I think it will be conceded that this animal inhabited the United States during the post-pliocene period, contemporarily with the mastodon, megalonyx, and the great broad-fronted bishop."

BE GENTLE AT HOME.—There are few families, we imagine, anywhere, in which love is not abused as furnishing the license for impoliteness. A husband, father or brother, will speak harsh words to those he loves best, and those who love him best, simply because the security of love and family pride keeps him from getting his head broken. It is a shame that a man will speak more impolitely, at times, to his wife or sister, than he would to any other female, except a low and vicious one. It is thus that the honest affections of a man's nature prove to be a weaker protection to a woman in the family circle than the restraints of society, and that a woman is indebted for the kindness and politeness of life to those not belonging to her own household. Things ought not so to be. The man who, because it will not be resented, inflicts his spleen and bad temper upon those of his hearthstone, is a small coward, and a very mean man. Kind words are circulating mediums between true gentlemen and ladies at home, and no polish exhibited in society can atone for the harsh language and disrespectful treatment too often indulged in between those bound together by God's own ties of blood, and the still more sacred bonds of conjugal love.

FRIENDSHIP.—Without its benign influence the world would be a dull lifeless scene. Real friendship is beyond value; self-sacrificing in its action, and free from the world's selfishness. Sorrow but more closely ties true friends, and the cold world in vain tries to sever them. Where is the man who, amid all his disappointments, afflictions, and trials, does not feel the warm heart of friendship as it breathes words of true affection into his soul? The wide ocean may separate the nobler part within; and absence but makes the heart's affections stronger. Memory clings with fondness to each dear remembered scene of the past. Oh! to meet in a foreign land with the dear, tried friend of childhood's home; how inexpressible the delight! The sympathizing tear pours bald into the bleeding breast, and kindly assists to heal the wound of exile. And when among strangers, far from our native land, remembrance eagerly recalls the voices, the last parting words, the tender farewells, like mournful, pleasing, distant music.

THE LITERATURE FUND.—At a meeting of the Regents of the University of this State, held on the 21st ult., the distribution of \$40,000 of the income of the Literature and United States Deposit Funds for the last year was made among the several academies entitled to participate therein. The amounts assigned to the academies of this city and Long Island were as follows:

Brooklyn Collegiate and Polytechnic Institute.....	\$397.35
Deaf and Dumb Institution.....	689 64
Erasmus Hall Academy.....	60 41
Grammar School, Columbia College.....	62 24
New York Free Academy.....	1,096 89
Packer Collegiate Institute.....	602 45
Rutger's Female Institute.....	309 49
Sag Harbor Institute.....	38 45
Union Hall Academy.....	262 51

Two hundred and fifty dollars were appropriated to the Packer Institute for the purchase of books, and one hundred dollars provisionally for the instruction of common-school teachers.

Modern chemistry has struck out many brilliant discoveries, and has like the philosophers, its own theory concerning man, only widely different. Chemistry asserts that of the human frame, bones included, only about one-fourth is solid matter, chiefly carbon and nitrogen, the rest is water. If a man weighing 160 pounds were squeezed flat under a hydraulic press, 120 pounds of water would run out, and only 40 of dry residuum remain. A man is, therefore, chemically speaking, a little less than 50 pounds of carbon and nitrogen, diffused through six pails-full of water. Berzelius says that the living organism is to be regarded as a mass diffused in water; and Dalton, by a series of experiments tried on his own person, ascertained that of the food with which we daily repair this water-built fabric, five-sixths is also water.

Where there is no disposition to learn, it is very difficult to teach. A mind that does not wish to know—that is not willing to see its errors, can only see the negative side of an idea, principle, or proposition, that is opposed to its own cherished opinions. It will not lay aside the spectacles of prejudice in order to view a proposition, and weigh an argument in the light of unclouded reason, but will be perplexed at the seeming absurdities and incongruities that present themselves to view. But when the mind has no opinions to defend, and feels an uncontrollable anxiety to know the truth, it generally experiences but little difficulty in arriving at correct conclusions.

AN UNPLEASANT VISITOR.—The ship *Arctic*, Captain Zerega, of Zerega & Co's line, which arrived on Saturday from Liverpool, when in lat. 51 40, lon. 11 30, on the 26th of November, two days out, was struck on the deck by a ball of fire, which burst with a tremendous explosion. With the exception of knocking down the third mate, carpenter, boatswain, and several of the seamen, without seriously injuring any one, no damage was sustained from the fiery visitor. The *Arctic* had a very tempestuous passage, and lost two of the hands, one of whom was killed and washed overboard by a heavy sea boarding the vessel, and the other by falling from the jibboom. The vessel arrived with her bulwarks and stanchions stove, &c., and with the loss of two boats.

TAXABLE PROPERTY.—The following is a literal copy of a list handed into the assessors under the laws of Connecticut, requiring a sworn list of all taxable property: "E—B—list for 1857. To 35 acres of land worth \$400 00. House and barn nothin and onley a place where theafes and and Robers brakes into and steels all I put into them. My head which people see I must put in which is so wecke and feebel is worth nothin atal. My wife is no use to me atal, and is gon all the time nothin atal.

16 sheape.....	\$32 00
One old tom cat.....	25
One Kitten hat price.....	13

TOLLS ON RAILROAD FREIGHT.—The large deficiency in the canal revenues of this State, to satisfy the requirements of the Constitution under sections one and two of article seven, has induced Governor King, in his message, to recommend to the Legislature the necessity of increasing the tolls on the Erie Canal; tolling railroad freight, and permitting the railroads to increase the rate of fare on passengers, from two cents per mile to such sum as may be equivalent to the tolls imposed upon freight.

A SKATING FEAT.—On Thursday afternoon, a young lady and gentleman skated from Bangor to Hampden, Me., on a trial of speed. The *Whig* says: "The young gentleman had the longest legs, but the lady spread most canvas, and the wind being fair and fresh, she beat him by 2½ minutes, and the feat was performed in half an hour. So exhausted were the parties, however, and so strong the head wind to skate back, that they were brought to the city in a carriage."

The Spirit of the miser is shriveled, deformed and buried within him; his piles of wealth are but a source of distress and constant annoyance to him; he trembles lest some thief should break through his iron bars and steal that which he has wasted his earth-life to accumulate—and having laid up no treasures in heaven—he goes to the Spirit-world a destitute, pitiable object—no treasures of truth, no knowledge, no light to cheer him, but a thing of misery over whom angels may weep.

HUMILITY is the most excellent natural cure for anger in the world; for he that by day considering his own infirmities makes the errors of his neighbors to be his own case, and remembers that he daily needs God's and his brother's charity, will not be apt to rage at the faults of another, not greater than those which he feels that he is frequently and more inexorably guilty of.

The Children's Aid Society acknowledge the receipt of \$780, as the results of Mr. Goldbeck's concert gratuitously given to aid the Society, of which \$480 were from the sales of tickets, and the remainder from donations connected with them.

The character of the individual—that is, his or her chastity or moral purity—has nothing to do with the mediumship other than to determine its grade, which is the plane of the medium.

DR. CLARKE.—Good old Dr. Clarke is related to have been greatly disconcerted, when having preached the free Gospel, that could be had "without money and without price," a worthy brother announced "a collection" for the spread of the glad tidings in foreign lands. A lady relieved the Divine from his embarrassment, by saying, "Why, to be sure, Doctor; the water of life is free, but they must pay for the pitcher to carry it in."

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through their various grades of development in Matter and Spirit. We annex a few
items from the

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The Law of Association, or Affinity Ev-	Lawyers, Physicians and Clergymen.
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called upon, could not speak, lie down, or stand five consecutive minutes. Address,
MR. RHINEBOLD, 64 Fourth st., St. Louis, Mo.
Mrs. Henry Choteau's boy, five years of age, was cured of Dumbness, never from
his birth having spoken. Address, MRS. H. CHOTEAU, Clark Avenue, St. Louis.
Mrs. Scuffel, Market street, between 14th and 15th sts., St. Louis, Cancer on the
Breast, weighing 5 1/2 lbs. (surgical measurement). This was an extremely interesting
and truly astonishing case; this cure took the entire faculty of St. Louis by surprise.
The most eminent physicians and surgeons of England had operated upon her, like-
wise Dr. Pope, Dean of Pope's College, St. Louis, and all had pronounced her incur-
able. The history of this case has been published in all the leading papers and medi-
cal journals of America and Great Britain. A perfect cure was made in six visits.**

Miss Ann Arnot, daughter of J. Arnot, exchange and livery stable, St. Louis, ex-
treme case of malformation of ankle and foot (born so). The St. Louis faculty had de-
cided that when maturing change occurred, death would ensue. Entire cure made in
three months, the young lady being now alive, well, and with a perfect formed foot
and ankle. Drawings of the various forms during the change are now in possession
of Mr. Arnot.
Andy Lemmon, of the firm of Lemmon & Overstall, St. Louis, called upon Dr.
Scott, to be relieved of pains in the back, supposed to be rheumatic, obtained the
desired relief, and was then informed by the doctor that in a very short time he
would lose the entire use of his limbs. In the course of a few weeks' business called
Mr. Lemmon to the east. Upon his arrival at Baltimore the power and use of his
limbs suddenly left him, and he was compelled to be carried to the hotel, where he
remained paralyzed, his brother went to Baltimore, and at his entreaty he was re-
turned back to St. Louis, to be operated upon by Dr. Scott. Twenty days under Dr.
Scott's hands entirely restored the use of his limbs.

Mrs. Ellen Miller, daughter of the Rev. Mr. Pesadale, was pronounced by
the physicians attending upon her to be in the last stage of consumption, and as such
was given up by them as hopeless. She expressed a desire to breathe her last, sur-
rounded by her family, and amid the scenes of her youth, was carried to St. Louis
to breathe her last. Dr. Scott was desired to test the miraculous powers possessed
by him upon her—not with the hope of curing her, but to be exposed as a humbug.
Dr. Scott visited her, and he can truly say, as Clear wrote, sent, told, vice. He came,
he saw the patient and the disease was conquered. The lady is now hale and hearty.
Mr. M. Bard, gate keeper at the toll-gate on the Warrenville road, had lost the
entire use of one arm, could not move it up or down. After the second visit to Dr.
Scott he was able to move it at pleasure and straighten it out, also to lift and carry
for some distance a peck of corn.

Mrs. —, a lady advanced in years, weak and inflamed eyes, sight perfectly re-
stored in only six visits. The address will be given to those inquiring.
Mrs. —, affection of kidneys, in ten visits completely restored to health.
Mrs. —, has been troubled with asthma for years, one week's attendance relieved
her.
Mrs. —, wife of Dr. —, troubled with paralysis of throat and palate, restored
in five days.
Mr. and Mrs. —, moving in the first circles of society, sight and hearing rapidly
restored.
Mr. —, troubled with the worst kind of piles, one visit and three applications of
Pile Salve perfectly cured. Also some forty or more now under treatment, to all
of whom the doctor has permission to refer, as they are satisfied of having received
great benefit, and of progressing rapidly toward a permanent cure. The names
left out in the above certificates will be furnished to those who wish to consult
them.

Mr. McLain, Engineer on board the steamer Australia, erysipelas in hand; for eight
days had not slept. Dr. Barr, of St. Louis, had, as a last resort, lanced the hand. The
hand apparently had mortified, and was green up to the elbow. His friends became
alarmed and the doctors declared that he must either lose his arm or his life. His
friends now prepared to take him to Pope's College to undergo the operation. He was
placed in a carriage to proceed to the college, when Mr. R. K. Clark jumped into the
wagon, and said: "I am a better driver than any here, I will go to the college, you fel-
lows," when, instead of proceeding to Pope's College, he drove the sufferer to Dr.
Scott's, and in twenty-eight minutes Dr. John Scott drew the swelling and apparent
mortification entirely from the elbow, and the patient went to sleep and slept calmly.
In four days Mr. McLain resumed his duties as engineer on board the steamer, a
sound and hearty man. Mr. A. McLain now resides in New Brighton, Beaver Co.,
Pa. Mr. Jaquay, a patient now under the treatment of Dr. Scott can testify to the
above facts, or a letter sent to Mr. McLain, will be answered.

Dr. Rutherford, Louisville, Ky., was afflicted for 55 years with rheumatism, was
entirely cured in three weeks.
Dr. Green, of Louisville, Ky., had case of rheumatism, perfectly cured in one week.
Miss Bridget O'Neill, hemiplegia, cured in ten days.
Mrs. D., Cincinnati, flooding, stopped in five minutes.

Miss Mary Chamblin, an aggravated case of suppressed menstruation. When called
in the patient was speechless. In two days she was enabled to walk—perfectly cured
in five days. Pine street, between 12th and 18th, St. Louis.
John Brown, bar-keeper, steamer Flying Cloud, given up by the regular physicians
and pronounced unable to live one hour, with hemorrhage of the lungs. The bleeding
was stopped in four minutes.

Frank Newell, book keeper to the firm of Stenous & January, St. Louis, cured
of stuttering by one application of the hands.
Mr. Carr, District Attorney, Lexington, Ky., cured of heart disease in ten visits.
Mrs. —, of St. Louis, a very bad case of heart disease, cured by one applica-
tion of the hand.

Mrs. Mary Stewart, hemorrhage of the womb, cancer upon the back, and several
other diseases. This case being one of extreme delicacy the full particulars will be
made known and described to all who may find it interesting.

Miss —, of St. Louis, blindness cured in five days. At the request of the patient
and her friends the name and particulars are suppressed, but to all who may inquire
of her, the address will be given.
J. M. Moore, of the firm of Moore & Patterson, Louisville, Ky., was nearly doubled
up with rheumatism, perfectly cured in one month.
George E. Walcott, Esq., artist, of Columbus, Ohio, cancer-wart upon the nose
fell off after two applications of the hands.

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